UNITED CHURCH HERALD

VOL. 2, NO. 1 JANUARY 1, 1959

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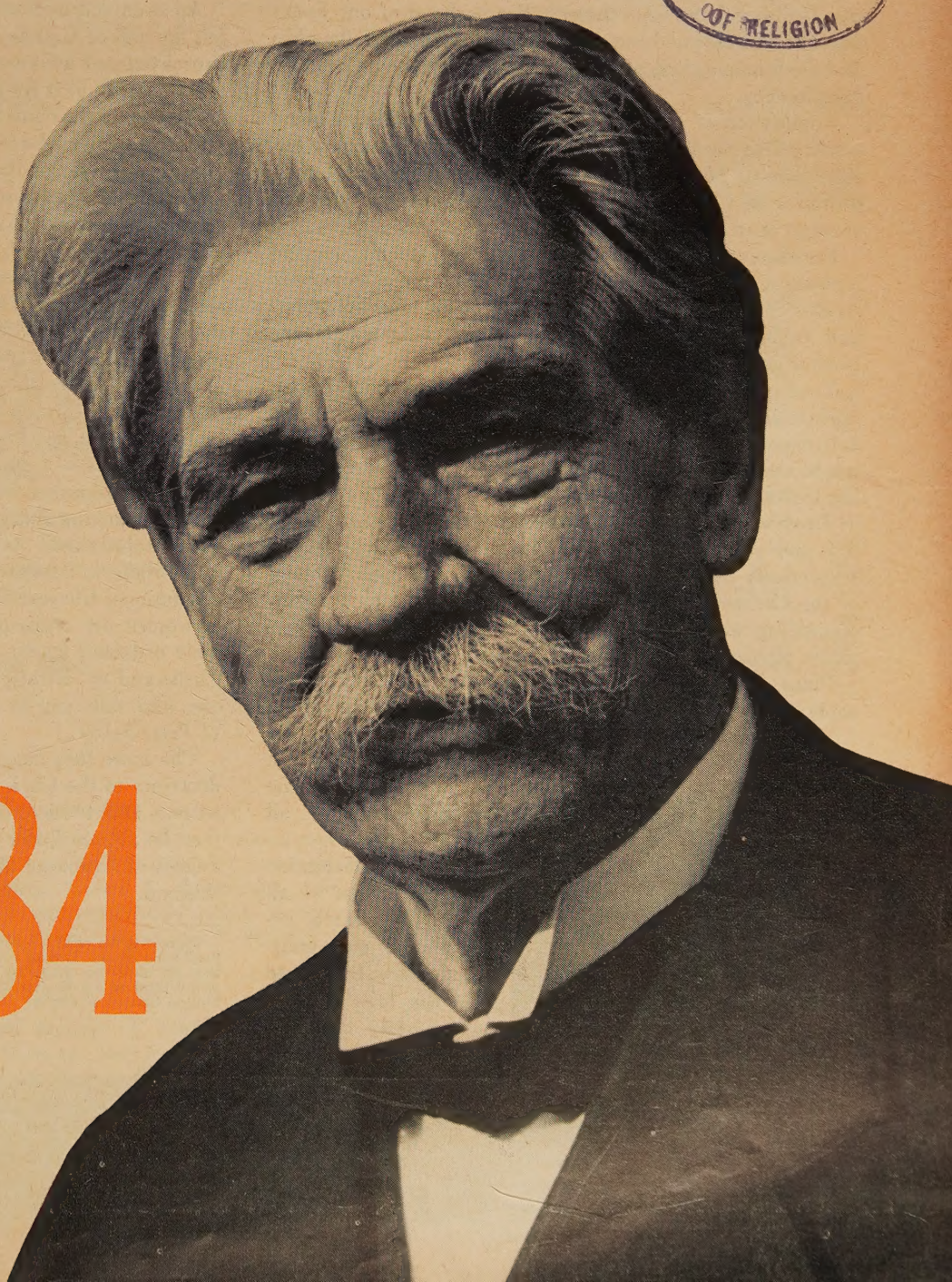

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Schweitzer's Birthplace Revisited

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FROM THE CO-PRESIDENTS' VIEWPOINT

ONE OF THE most promising ventures forthcoming in the life of the United Church of Christ is the School of Theology for the Laity which is to be held June 7-13, 1959 at the Theological Seminary in Lancaster, Pennsylvania.

The school is being sponsored cooperatively by the Women's Guild and the Churchmen's Brotherhood of our Evangelical and Reformed constituency, the Laymen's Fellowship and the Women's Fellowship of our Congregational Christian constituency.

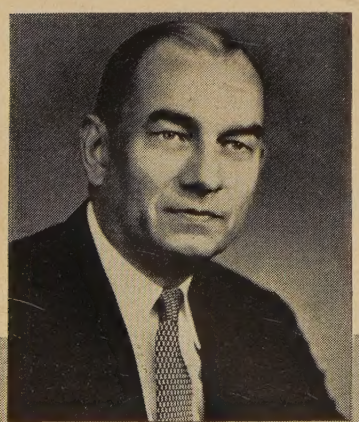
Nomination of potential students for the school is being made primarily by these lay organizations, although interested persons are invited to write directly to Dr. Lee J. Gable, professor of Christian education at the seminary, who will serve as dean.

Enrollment is aimed at approximately fifty laymen and laywomen so that the group will not be so large as to impede serious and intensive theological study or the vital fellowship and exchange of experience which the intimacy of the smaller group will encourage.

Total cost of the week will be $35, covering room, board, registration and tuition. Any congregation with a capable and devoted layman who would be interested in attending might well consider underwriting what it would cost, including travel.

Three courses will be offered—in New Testament, theology and personal counseling. The first two will be taught respectively by Profs. Paul J. Achtemeier and Bela Vassady of the Lancaster Seminary faculty. The course on personal counseling will be taught by Dr. B. H. McNeel, a Presbyterian physician from Toronto, Canada.

Plans for this School of Theology for the Laity reflect contemporary Protestant concern that the churches should take seriously the Reformation affirmation of "the priesthood of all believers."



That affirmation implies that we all in the church, ordained and unordained, belong to "the laity" (from the Greek *laos*, people) who, as in *I Peter* 2:9-10, constitute "a chosen generation, a royal priesthood, an holy nation, a peculiar people"; and that we all, unordained no less than the ordained, are bound as followers of Christ to be witnesses to and examples of the gospel way of life.

An ordained minister might be described as one who has felt the call of God to a lifework in some form of full-time, church-related activity, especially trained for this purpose, and set apart to it by the consensus and act of his brethren and sisters in the church.

But the work of a layman or laywoman, the unordained "laity," partakes of the same fundamental responsibility of worship and witness as that of the ordained. The way the "layman" does his daily work, the "laywoman" her housework, the witness each bears to those whose lives they touch each day, their practice of prayer, their conduct of business, their participation in political life, as well as the ministries they perform in the corporate life of a church—all these inhere in "the priesthood of all believers."

I get the impression as I go about in both constituencies of the United Church that an increasing number of laymen and laywomen are becoming aware that their place in the church involves a great deal more than paying the bills, serving as ushers, seeing to it that the roof doesn't leak, making and packing the gifts of love which go to the needy at home and abroad.

All these are important, part and parcel of the church's institutional life and corporate labor. But these laymen and laywomen are realizing that upon them also—not only on their ordained leader—rests a responsibility to witness for Christ and to "always be prepared to make a defense to any one who calls you to account for the hope that is in you" (*I Peter* 3:15).

The more they can learn about the Bible, about the great doctrines of the Christian faith, about methods of Christian witness and service, the better, these lay people know, will they be able to fulfill their ministry (*II Timothy* 4:5). The School of Theology for the Laity offers one opportunity to this end.

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

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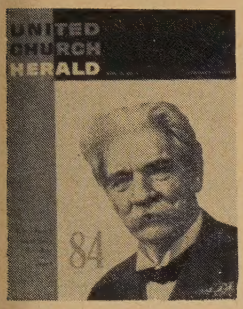

COVER STORY: Readers will identify at once "the great and good man"—Dr. Albert Schweitzer—whose photograph graces our cover.

Born in 1875, Dr. Schweitzer is known throughout much of the world as a philosopher, physician, missionary and skilled organist. Author of a number of theological volumes which have exercised a widespread influence in Europe and the United States, he is also the author of a biography of J. S. Bach and editor of his organ music.

United Church Herald—on behalf of its readers—extends warm felicitations to Dr. Schweitzer on the occasion of his 84th birthday. (See article by Dr. Carl Hermann Voss on page 4.)

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Schweitzer's Birthplace Revisited . . .

. . . on the anniversary of li

GUNSBACH, the birthplace and boyhood home of Albert Schweitzer, had not changed since my last visit five years earlier.

It was still a quiet village nestled in the friendly, fertile Munster Valley of the Vosges Mountains. The simple houses there, as in the neighboring hamlets, had the same scrubbed, frugal look. The fields of the farms nearby were, as always, carefully tended and neatly hedged.

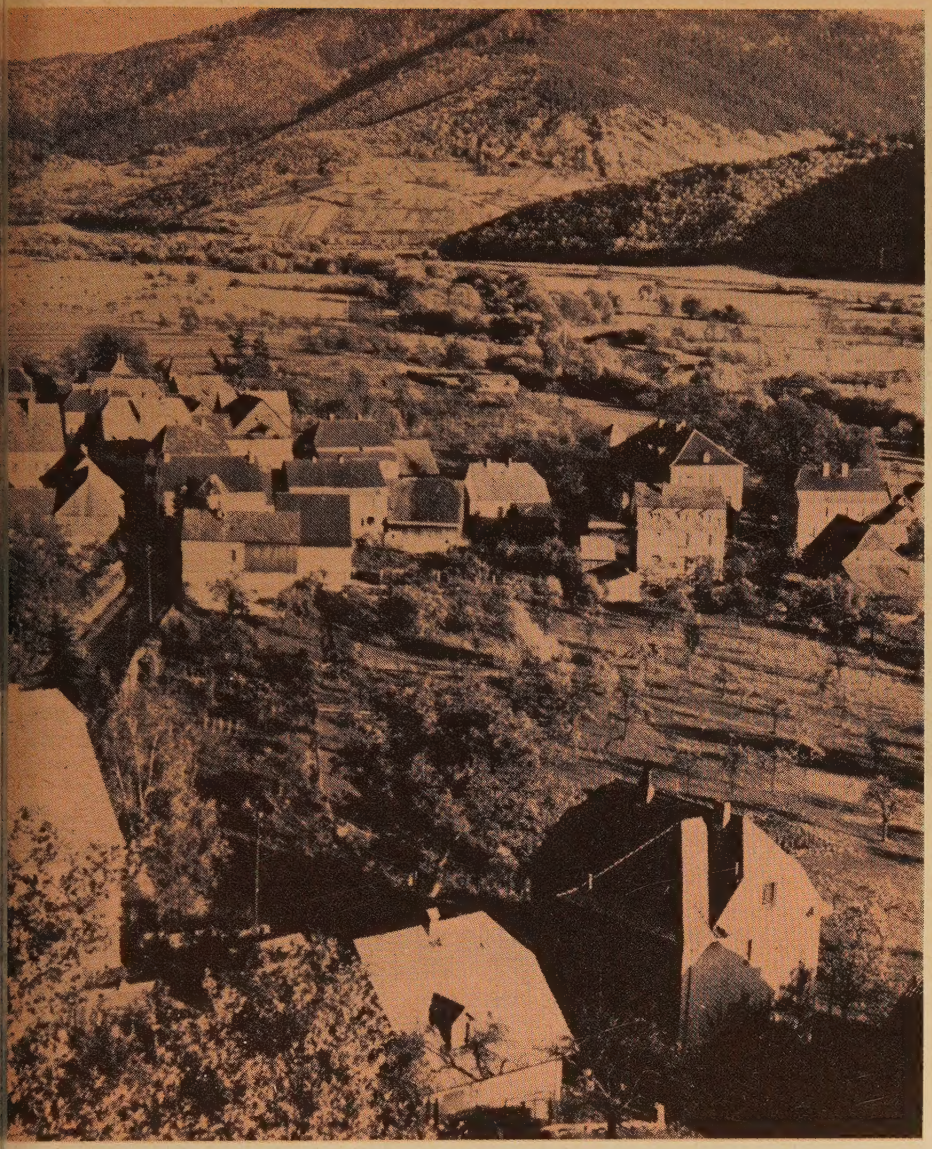
When the Colmar-Munster autobus ground to a stop in the village square, the Alsatians who greeted us were as kindly and cordial as in 1953.

To my 82-year-old mother, visiting Gunsbach for the first time, it was a dream come true. For me, it was the fulfillment of a long-deferred hope, for on the earlier visit, as a guest in the Schweitzer home for several memorable days, I had been invited to return. Now I had done so. The "spiritual pilgrimage" had become a reality.

The feeling that nothing had changed in the intervening years was reaffirmed in the charming, spacious Maison Schweitzer, known by all visitors to Gunsbach as House Number Twelve, near the edge of town on the black-top, narrow road leading to Munster. We had been greeted as warmheartedly as ever by the genial, gracious Madame Emmy Martin, widow of a university classmate of Dr. Schweitzer's. "Frau Emmy" serves as director of his European work and caretaker of the house. Whether in the sunlit dining room at luncheon and at tea-time, or in the library-music room with its huge stacks of incoming mail from all over the world, we felt this scene was just as it has been for years on end—and would be for years to come.

But there were changes.

One was the sampler in a frame on the wall near the piano. Shortly before her death in 1956, Mme. Emma Haussknecht, one of Dr. Schweitzer's assistants in Lambaréné, had completed a



CARL
HERMANN
VOSS

4th birthday

piece of needlework with six separate panels. Each section showed *le grand Docteur* at work in the hospital on the shores of the Ogowe River in the Gabon Province of French Equatorial Africa:

Up early in the morning to supervise the natives in a construction project;

Leading a devotional service and preaching the sermon on Sunday morning to an odd assortment of patients, their families and stray pet animals;

Directing a surgical operation in the clinic for one of his African patients;

Making an after-dusk "good night" visit to the patients in the ward;

Practicing at his insect-proof piano-and-organ manual;

And then at the desk for more midnight writing on the last volume of his monumental opus, the *Philosophy of Civilization.*

Beneath the pictures, Mme. Haussknecht had sewn the letters of a French inscription: "Pray, tell us, dear Doctor, when do you rest?"

Another change was the sadness that prevailed in the house with the realization that Mme. Haussknecht would not visit Gunsbach again. She and Dr. Schweitzer's wife, also recently deceased, now lie side by side in their graves at Lambaréné. Still another change was the noble effort—resulting, however, in hopeless failure—on Frau Emmy's part to guard against inroads on the Doctor's time and strength during the all too few visits to his home. Knowing how heavy his responsibilities, how voluminous his correspondence and how limited his time, she tries—though in vain—to keep him from interruptions.

Everyone Received

There is nothing, absolutely nothing, she can do about the villagers, usually playmates from childhood years, who stop at the street-level window of his study-bedroom and discuss at length the ailments, ambitions and aspirations of their children, their grandchildren and their great-grandchildren, as well as the present condition of their farms and cattle and fowl. But in the house she can—or rather she thinks she can—do something about this invasion of his privacy and leisure. She has posted a prominent, though polite, sign on the door to his study. Visitors may read her reminder:

Si possible, ne pas rester plus de cinq minutes. Le Docteur Schweitzer doit travailler.

But she does not succeed. The five minutes often become fifty-five minutes. *Le Docteur* works at his own tempo and

Dr. Voss, minister of the New England Congregational Church in Saratoga Springs, N. Y., recently returned from a trip to the Middle East. On his way home he revisited Gunsbach in northeastern France. Photos by courtesy of Three Lions and the author.

Continued on next page ▸

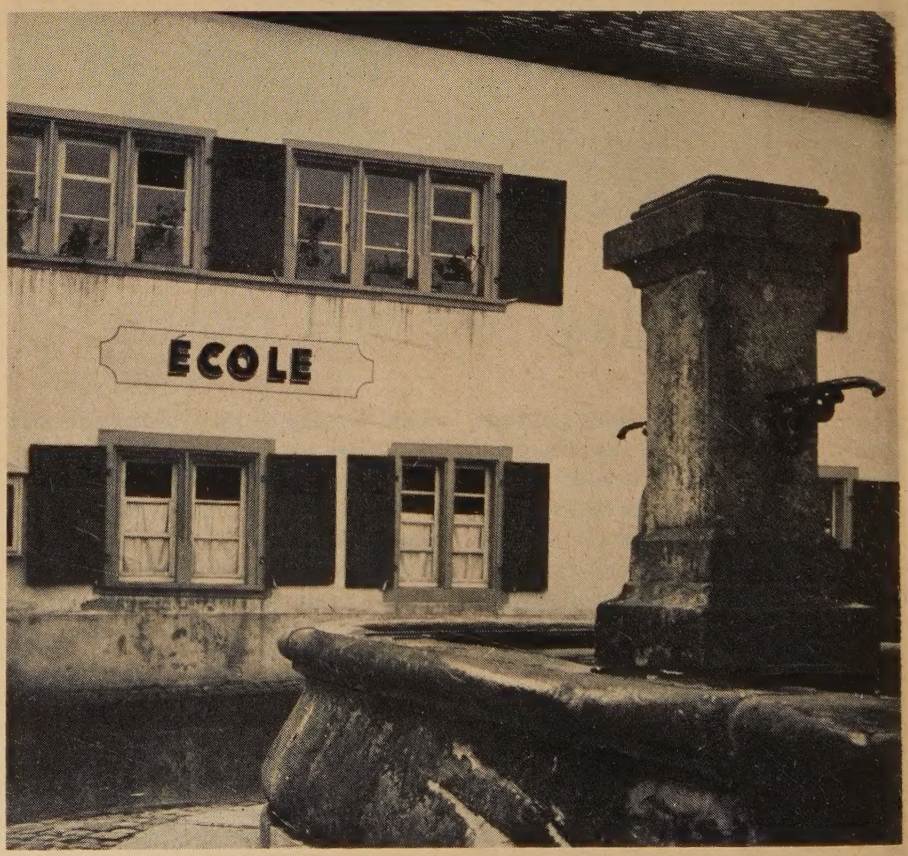
Above the harmonium in the family parlor is a painting depicting Albert Schweitzer as a young man playing the organ in a Strasbourg church where he was pastor.

"Le grand Docteur" at manuals of organ he designed for Gunsbach parish church.

every visitor is received regardless of the demands of the doctor's schedule.

Yet these are minor changes. The same Christlike spirit as of yore is felt and seen in the Maison Schweitzer. It is also present in the commodious manse not far away where the young Albert, his one brother and several sisters were born and reared, in the lovely village church where his father served as pastor for so many years, in the majestic tone of the church organ this master musician designed and which he, as one of the world's greatest authorities on Bach and foremost interpreters of his music, plays on the rare occasions his crowded program allows.

As the 1952 Nobel Peace Prize Winner prepares to celebrate quietly his 84th birthday on January 14, the world looks upon Gunsbach as a holy place. Millions of Christians join with millions of non-Christians in congratulating this simple Alsatian who is generally acknowledged to be the greatest man in the world. They behold him with awe as he moves from strength to strength and glory to glory. For in the selfless, devoted life of Albert Schweitzer the dynamic, winning power of the Christian gospel is at its highest.



The elementary school in the village square of Gunsbach where young Albert, his only brother and several sisters received their schooling when they were young.

A Sermon
by Dr. Schweitzer
at Lambaréné

Forgiving Seven Times Seven

YOU HAVE just gotten up in the morning and are standing in front of your hut when a fellow comes along who is known to be a pretty bad one, and insults you. But because the Lord Jesus says that one ought to forgive, you keep quiet and do not begin a palaver.

A little later you find that a neighbor's goat has eaten the bananas which you had set aside for your lunch. Instead of starting a fight with the neighbor, you simply tell him that it was his goat which ate your bananas and that it would be only fair if he would replace them. But if he then begins to argue and says that it was not his goat, you quietly go away and remind yourself that the good Lord has let so many bananas grow in your orchard, that it really is not worthwhile starting a fight about the matter.

Again a little later another man comes to whom you had given ten bunches of bananas to sell on the market along with his own. But now he gives you only money for nine bunches. You tell him that is not enough. But he says that you made a mistake and that you had given him only nine bunches. Just when you are about to shout that he is a liar, you remember how many times God has had to forgive your own lies, and you go quietly back into your hut.

As you start making a fire, you notice that somebody has stolen some of your wood which you had gathered the day before in the forest and which should have been enough for a whole week. Again you persuade your heart to forgive; and so you abstain from looking into the yards of your neighbors to find out who might have robbed you, and you do not go to the chief to accuse the thief.

In the afternoon, as you are about to go to work in your orchard, you discover that somebody took your good knife and put his old, rusty one in its place. You know right away who did it, for you recognize his knife. But then you think that you have forgiven four times and that perhaps you can do it a fifth time. Although it has been a day which brought many disagreeable things, yet you are as happy as if you were one of the most fortunate people. Why? Because your heart is glad that it was obedient to the Lord Jesus.

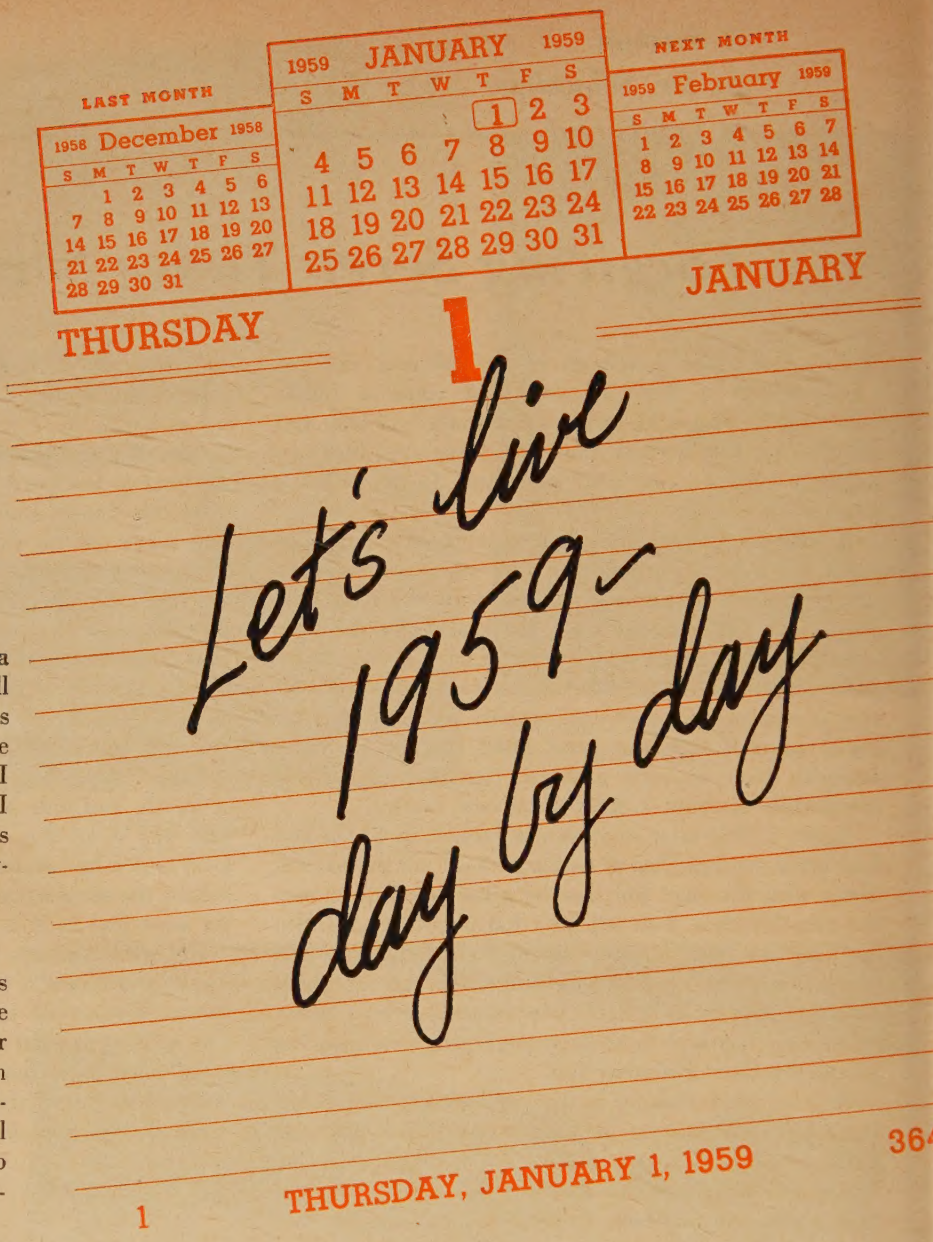
By this time it is evening and you plan to go fishing. You reach out for the torch which you had put in the corner of your hut, but it is not there. This time you get really angry, for you feel that you have had just about enough. You want to catch the fellow who took your torch and went fishing. But once again the Lord Jesus gets hold of your heart. So you borrow a torch from a neighbor and go down to the shore.

There you discover to your dismay that your boat is gone. Somebody else has taken it to go fishing. Full of wrath, you hide behind a tree to wait for the fellow who has done this. You plan to take all of his fish away when he returns and to bring action against him before the magistrate so that he will have to pay you for your loss as it is right and proper.

But while you are waiting, your heart begins to talk. Again and again it repeats the word of Jesus that God cannot forgive us unless we forgive our fellow men. The waiting behind the tree lasts so long that the Lord Jesus once more has a chance to become master over you. When finally the fellow returns at dawn and, very much scared, falls on his knees as you step from behind the tree, you do not attack him with your fists, but you tell him that the Lord Jesus has persuaded you to forgive him; and so you let him go. But imagine that on this day the Lord Jesus would come into your village, and you would stand before him and expect that he would praise you in front of all the people. But then he might say to you as he did to Peter that seven times is not enough, that you must forgive seven times again, and again, before God can forgive you your own many sins. . . .

Dr. Schweitzer's mission chapel in French Equatorial Africa is at Lambaréné on the Ogowe River.

This sermon has been translated by President Herbert Gezork of Andover Newton Theological School, Newton Centre, Mass. Photo by RNS.



THE TURN of the year is always a time for new resolutions. "I shall keep firm hold on my temper this year," we say to ourselves. "I shall give up smoking and social drinking. I shall go to church every Sunday. I shall stop worrying and I shall always have a good word to say about everybody."

Good Intentions

Once every year we make resolutions like these and we really intend to live up to them. But after the first week or two we find that some have been broken and, by the end of January, the likelihood is great that we have forgotten all about them and have fallen back into the same old ruts we were following before we made them.

Year after year the same thing happens and, when we look back over the course we have been traveling, we discover that life slipped out of our grasp before we knew it was gone. We are not the men and women we wish we were. All our noble resolutions have been wasted and, wanting to be different than we are, we don't know how to bring the change to pass.

It is obvious that there are many aspects to a problem like this, but I wonder whether our principal mistake is dealing with years when we ought to be thinking of days. It is all very well, for example, to hear the little boy just entering the first grade firmly declare that he is going to be a great scientist and that all of his life will be dedicated to that high purpose. But it is of far greater importance that he devote his energies at the moment to doing a good job in the only area now available to him—the first grade.

When a man sets out to build a brick house, it is essential that he have in mind the finished structure. But his walls will be twisted and ugly if he does not give a great deal of his attention to the laying of each individual brick. And, if a woman wants to be a master pianist, her dreams of crowded concert halls are doomed unless she first solves the problem of daily practice of the exercises which her teacher assigns.

In making new resolutions a day is a much more manageable unit than a year and, although a plan for the year is certainly desirable, there is considerable probability that the plan for the year will not be followed unless it is also accompanied by a definitely feasible plan for each day.

Of course, most of us already have one kind of plan for our days. We get up at about the same time every morning, go about the same daily procedures for making ourselves presentable, eat our meals at fixed hours, do certain tasks on given days, spend our evenings according to an established pattern, and retire along the well-traveled route of taking the dog for a walk, raiding the refrigerator and checking all doors.

But when we think about the things which are most important to us, many

ROY PEARSON

of us would have to admit that we live lives almost entirely without direction and that—desperately needing light for the mind, warmth for the heart and strength for the soul—we have made no provision for achieving them.

Essential Knowledge

Every aspect of our living is involved in this need, and one could imagine a plan for each day designed to channel into our lives the rich resources of literature, art, history and science. But of all the kinds of knowledge which we need there is none so essential as the knowledge of God. We need to stand in God's presence and know that we are standing there. We need to think God's thoughts after him, walk God's ways behind him and see man's life on earth as God himself sees it. We need to understand how God has dealt with men in the long centuries before us and then in the quietness of prayer we need to find God's will for us each day.

This is the kind of knowledge with which I am concerned at the moment. This is the avenue to the light and warmth and strength which I want to explore at this time and, although no plan which one man makes will ever wholly match another person's circumstances, I suggest a plan for a day which many have followed with profit both to themselves and to their fellow men.

There are six checking points in this plan and the first is reached before you have even gotten out of your bed. Suppose that the day has just dawned. Your alarm clock has gone off or you have managed to come to consciousness without it. It is the habit of many of us to do one of two things—jump up at once and begin the task of washing and dressing, or lie there a little longer and wish that we did not have to get up so soon.

But the day will hold much bigger hope of success if we take ourselves in hand at once and start off in the right direction. So do not turn over for a few minutes more of sleep and do not leap out of bed as if you thought that the house was on fire. Stay right where you are! Remind yourself that you do not want your life to be wasted and get yourself oriented in a world where nothing is so important as the power and love of God.

Early Prayer

You will need to use your own words for this purpose but they ought to be something like these: "God is all around me though I do not see him. God is in me though I do not feel him. He knows me. He calls me by name. He loves me and, when I lose my grip on him, he never loses his grip on me. This is a day which God has made. Today I will put my trust in him and I will rejoice and be glad." This takes little more than one minute. Having said these words to yourself and really believed them, you then get out of bed and prepare for breakfast.

If you are a man, the second step will probably be taken just after you have washed and shaved, perhaps while you are still upstairs in your bedroom getting dressed. If you are a woman, it will probably be just after you have gone to the kitchen—in the few short moments before the family descends upon you. In either case you commit the coming day to God. You make its waking hours an offering to him. As completely as you can, you pledge yourself to do at each fork of the day's decisions what God would have you do.

Second Check

Again you will want to use your own words for this dedication but your prayer will almost surely be something like this: "O God, I put myself in your hands for this day. I give you a blank check for my life. Use me in your service as you will, where you will, when you will and with whom you will. I am in your keeping and I shall neither worry nor be afraid. I believe in you. I trust you. I put my faith in you. For better or worse, for richer or poorer, in sickness and in health—I bet my life that you have the will and the power to make of me what I cannot make of myself alone." This, too, takes only a minute or two and then you go to breakfast.

The third step takes a little longer. It requires that somewhere early in the day you find time for at least fifteen uninterrupted minutes, and it will do no good to say you are busy. If we have time for bridge and canasta, we have time for prayer. If we have time for

(Continued on page 28)

Dr. Pearson is dean of Andover Newton Theological School in Newton Centre, Mass.

DOBBS F. EHLMAN

Crucial Aspects of the Christian Encounter Overseas

MANY CONGREGATIONS of the United Church of Christ are giving special emphasis to the overseas Christian world mission during the month of January. This observance is one of long custom for many churches of the Evangelical and Reformed tradition. As we approach this month of special emphasis we ask what phases of the total task are especially crucial now? In what type of encounter is the Christian faith engaged?

Enduring Legacy

First, if the Christian mission is to serve adequately and to leave an enduring legacy of good for future generations, a major part of its task will be to promote the growth of churches —deeply united in spirit, purpose and nature. Bishop J. E. Lesslie Newbigin of the Church of South India has wisely said: "A mission which is not at the same time truly a church is not a true expression of the divine apostolate."

In Japan today there is a strong non-church movement. It is estimated that 50,000 devout Japanese Christians meet weekly in homes for Bible study and prayer. They are united in their opposition to organized churches. They represent a sincere protest against the "organization phase" of the church's life so necessary for existence and service in a society filled with many other forms of organized social relationships. If mission agencies and efforts are not united in their understanding of the church's nature and life, they will wane in their separateness in today's world. For this reason an ecumenical faith and a united church have never been so important as they are now.

Many churches in so-called "mission lands" are small and in great need of help in doing their share of work in the world. Their temptation, like that of churches in every land, is to be complacent and wrapped up in their concerns.

Many of the young churches overseas, however, are earnestly engaged in evangelistic endeavors. They conduct ministries to industrial workers and to other occupational groups. Lay workers in these countries are also cooperating in establishing new centers of worship, witness and service.

It has been estimated that the average age of the people of Asia is under 21 years. The new generation is full of hope for a better life than their forefathers knew. In the face of this challenge, the service outreach of the churches is heartening.

In 1950 there were ninety-four full-time Protestant missionaries who were specialists in agriculture and home economics. Today there are 245 and approximately twenty-two new community service projects have been opened during this time. The mailing list of the Rural Missions Cooperating Committee now includes nearly 4,000 workers in approximately fifty-five countries.

In addition to the needs of the present generation there is an increase in world population of about 120,000 a day. Churches and schools are needed for this ever-increasing number of children as well as more church agencies for many other forms of ministry.

Human Differences

The vigorous renewal of ancient non-Christian religions where most of the young Christian groups are located is of great significance. Fortunately there is usually no overt conflict because, if native goodwill has not been destroyed by some form of malicious nationalistic, communistic or other divisive teaching, human differences are apt to exist quite happily together. Social change and a transformation of individual feeling will take place in peaceful community life. What is most valid and creative will find a home for itself apart from any of the enslavements of coercion.

Peaceful change unfortunately does not always prevail. Advocates of the established tradition do not hesitate to liquidate personal freedom. Mobs soon begin to march and fear harasses new

(Continued on page 36)

Dr. Ehlman is executive secretary of the E and R Board of International Missions. Photo of group at Japan International Christian University by courtesy of E and R Dept. of Missionary Education.

STRAIGHT FROM THE HEART

AN EDITORIAL

SINCE January 1, 1949—precisely ten years ago—the co-editor has passed through the experience of a severe coronary thrombosis, a difficult but successful period of recovery and the most constructive ten years of his life.

I was at home on New Year's Day when my cardiac accident happened. The signal of something desperately wrong was a sharp burning pain, boring in behind the sternum and running from elbow to elbow. With it came a premonition of disaster.

Significant Question

Following the second injection of morphine, the pain in my chest and arms abated. As the men in white prepared me for the hurried trip to the hospital—and through the long weeks of crushing boredom in an oxygen tent—unanswered questions taunted me. It seemed, indeed, that all life's accumulated questions had organized themselves at length to challenge every hope and purpose, every ambition and expectation I had cherished.

Although an oxygen tent will never become a popular spot in which to carry on research, it was where I renewed my search for the answers to some of life's most significant questions.

Between routines of percussion, cardiogram, stethoscope and injection I was reminded by my doctors that the heart is the strongest and hardiest of all vital organs and is most likely to survive all other organs if not continuously taxed to, or beyond, its full capacity.

But I had been overtaxing my heart in various ways. One of the arteries supplying it with blood had suffered a spasm and become plugged, shutting off the blood supply to a large portion of the heart. If the vascular network surrounding the stricken artery would take up the extra load, I would have a second chance.

Then something happened—perhaps as significant as the doctors' therapy and objective explanation of what had taken place. A perspicacious friend observed one day that the heart is not only colloquially the seat of the emotions but is actually involved in a large proportion of our emotional and physical disturbances. We speak figuratively of sincerity as "coming from the heart," of joy as "being heartfelt," and of sadness as "heartbreaking."

So—taking advantage of my enforced leisure to spell out life's A B C's all over again—I began to discern connections between experiences that hitherto had never really crossed my mind. Novel and somewhat startling possibilities took satisfying form long before I started on the trail to fully active living. In what a mood of unutterable gratitude and with what a sense of sheer expectancy I made that return journey.

Constructive Miracle

To reach out beyond an anxious concern about one's health, or one's status in an ecclesiastical bureaucracy, or even one's financial security, and to focus attention upon "the ancient, beautiful things" that really matter—this is to see the darkness turn to dawn and to live in a "newness of life" which binds all yesterdays into the structure of a glorious tomorrow wherein "the light shineth unto the perfect day."

Pain there will be, yet not without relief. Sorrow, yet not without surcease. Testing and irritations that seem beyond endurance, yet not without reinforcement and guidance!

Then, too, I experienced in this period one of life's most constructive miracles—the healing and recreative power of a perceptive and sympathetic personality. A neighbor called unexpectedly to tell me that he too had suffered a coronary thrombosis some years before. He was then the epitome of physical well-being and high spirits, occupying the position of top executive in one of America's large business organizations. Here was someone who not only understood the apprehensions and misgivings that are characteristic of a cardiac convalescent, but had overcome his illness! And from the impact of his presence I gained a determined assurance that I should once more have a healthy body to go with a healthier attitude toward life.

But there was yet another milepost on my way back to robust living.

Spiritual Wellspring

For over sixty exacting years of the nineteenth century, William E. Gladstone served Great Britain in high public position to become recognized as one of the greatest British statesmen of all time. What was the secret of his endurance and morale? Viscount John Morley, himself a man of lesser faith, said of his famous contemporary: "Gladstone lived from a great depth of spiritual well-being."

This is indeed a touchstone of all courageous living in our day as in every other, as dramatically proven by men and women active in civic and religious affairs despite personal handicaps and external pressures of all kinds.

And we have made the personal discovery that within "a depth of spiritual well-being" are the basic resources we all need for firm health, stamina and persistent effort. They are the functioning agents of the Lord of life "who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

If (since the co-editor is very human) I have not been able at all times and places with perfect consistency to maintain this high level of faith, purpose and grace, still the insight has held, the memory has remained clear, and the years spent in commitment to a task have become points in an unbroken sequence of clarifying discoveries and inward resolves. AVM

The Problem of Justice

Christians of our day are undoubtedly too complacent about their ability and inclination to establish either brotherhood or justice either within the nations or between the nations. We are living in a highly complex society in which brotherhood within a nation is preserved by measures of justice, which carefully weigh competing claims and adjudicate conflicting interests.

Minimal Rights

The question, in domestic politics, is how much surtax the wealthy must pay in order to provide social security for the poor; how much the economic life should be regulated in order to prevent centralization of power and wealth; how much the Federal Government should intervene in order to guarantee a Negro minority within a state even the most minimal rights of citizens and to prevent them from being consigned to "second-class" citizenship because of prejudices arising from race, color and "previous condition of servitude," i.e.. the onus of slavery, long since abolished but still a potent force in forming the mores of communities.

In foreign policy we have to decide whether we have given adequate weight to the desire of the "colonial" peoples for independence since they desire and need their national independence, but not all are prepared to maintain their health without tutelage. We must decide whether to support the new state of Israel or whether it is necessary to appease the Arab world in order to prevent its adhesion to the Communist bloc.

On these and many other issues, including the paramount issue of how much we can trust the Russians and their "new look," we need discriminating intelligence in weighing the various competing factors and conflicting claims. It is obvious that even the most vital Christian faith does not offer us a panacea for the solution of all these problems.

What does it offer? The Christian faith is not primarily an ethic but it contains an ethic. This ethic makes love the final norm of human existence. Jesus defined the norm in the double "love" commandment: "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind" and "the second which is like unto it, thou shalt love thy neighbor as thyself." About these two commandments, Jesus said they contain "all the law and the prophets." If the Christian faith were only an ethic, the double "love" commandment would most perfectly define it.

But the Christian faith not only defines the ultimate norm of life as love, it also discloses the human situation in its starkness; and to that disclosure belongs the fact, perfectly expressed by the Apostle Paul, that "there is a law in my members which wars against the law that is in my mind."

There we have the two dimensions of human existence: the law of love is the norm but the law of self-love is the universal fact of human existence. We may know about the law of love "in our mind" but we are betrayed "in our members" into self-regard. This is the inner contradiction in human nature to which the Christian gospel addresses itself.

We must add one further detail to this Christian diagnosis. It is that the double "love" commandment does not guarantee that those who profess the love of God necessarily have the capacity or inclination to love their neighbor. The Johannine Epistle puts the matter succinctly: "If a man says he loves God and hateth his neighbor he is a liar; for how can he love God whom he hath not seen, if he loveth not his neighbor whom he has seen?"

The Christian gospel is an answer to this situation of self-contradiction in human nature. The final answer is the assurance of God's forgiveness in Christ and, through that assurance, there proceeds ideally the "grace" to love the neighbor. For love cannot be demanded as a duty. It can only be the fruit and response to the love which has been shown us. Such in briefest outline is the gospel answer to the final predicament of man.

All efforts to establish community and to maintain tolerable relations between various communities must be approached by the Christian in terms of the framework of meaning which the gospel discloses.

We have suffered for a long time, particularly in America, from an inadequate description of the whole Christian gospel which reduced it to an ethic and consequently approached every situation in the community with the simple affirmation that the problem of justice or injustice in review could be solved if only men loved one another as Christ bade them to do.

This kind of Christian moralism is irrelevant because both experience and biblical insights refute the idea that ideal love of the neighbor is a simple possibility, particularly in the collective relations of men. Our task in the community is rather to find instruments and structures of justice which will make our love effective against the hazard that we and others are motivated by self-love rather than love.

A proper Christian interpretation of the labor movement, for instance, will regard the dangers of new centralization of power in its organization but will also recognize that it was a necessary instrument of justice which established the equilibrium of social power by which the Western world was saved from the monstrous injustices of early industrialism. If these injustices had prevailed, the Marxist indictment against capital-

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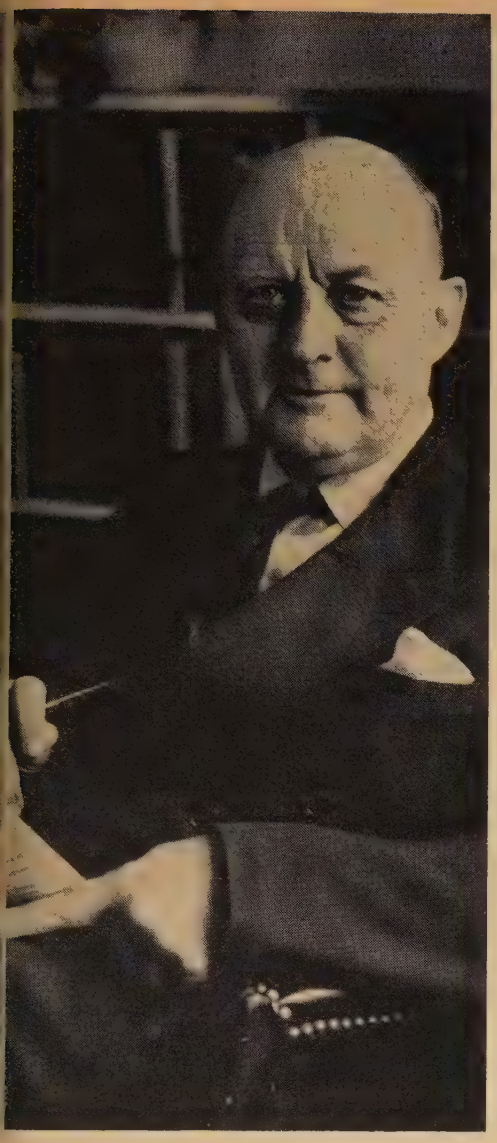
Dr. Niebuhr, a member of the E and R Church, is vice president of Union Theological Seminary in New York City and graduate professor of ethics and theology. Photo by Wide World.



REINHOLD NIEBUHR

and the Power of Love

ism would have proved true and the Marxist-inspired rebellion would have taken place everywhere, as it did take place in Russia, China and the decaying feudal structures of the East.

In short, a "Christian" approach to every problem of the community must include not only the moral demand of the "love" commandment but Christian interpretation of the human situation which affirms the universality of the inner contradiction in men and the consequent prevalence of self-love.

If this second element is lacking, Christian "politics" degenerates into sentimentality and every problem is assumed to be solved by the statement that men ought to love one another more. The real problem is how to give the love of the neighbor scope in spite of the hazards of self-love. If this task is fully analyzed it will be seen that love must be transmuted into justice before becoming effective in any relations of the community outside the family. Even in the family, which has been the seedpot of community from the earliest time to the present, love must avail itself of calculations of justice if it is to remain viable.

A mother of more than one child must decide what she regards as a "just" distribution of the common resources of the family. Any obvious unfairness toward one child will have catastrophic results. In the relation between husband and wife, the modern family stands under the obvious necessity of constantly reassessing the position of the woman in the home and in the community because many factors in technical civilization have given her a potential freedom and equality which were not granted in agrarian civilizations and which cannot be denied now.

It is rather interesting, incidentally, that the religious community has lagged behind the secular community in granting women equal rights because traditional religious mores have been more powerful than the ultimate challenge of the "love" commandment: "In Christ there is neither male nor female."

If justice must be the servant of love, how does it distinguish itself from love? The most primary distinction is that there is calculation of rights in justice while there is none in love. Love in its pure form is heedless and unprudential. "Love seeketh not her own, is not easily provoked, beareth all things, believeth all things." This Pauline description of heedless love is classic but few Christians realize that it represents a pinnacle of the spiritual life which is not frequently experienced in even the most ideal mutualities of our modern family existence.

But the very genius of justice is calculation. We calculate the competing claims of our children in the home. We adjudicate the conflicting claims of nations and groups to decide which claims are "right." In adjudicating these claims, we avail ourselves of certain standards, usually the standards of equality and liberty, which are directly related to love.

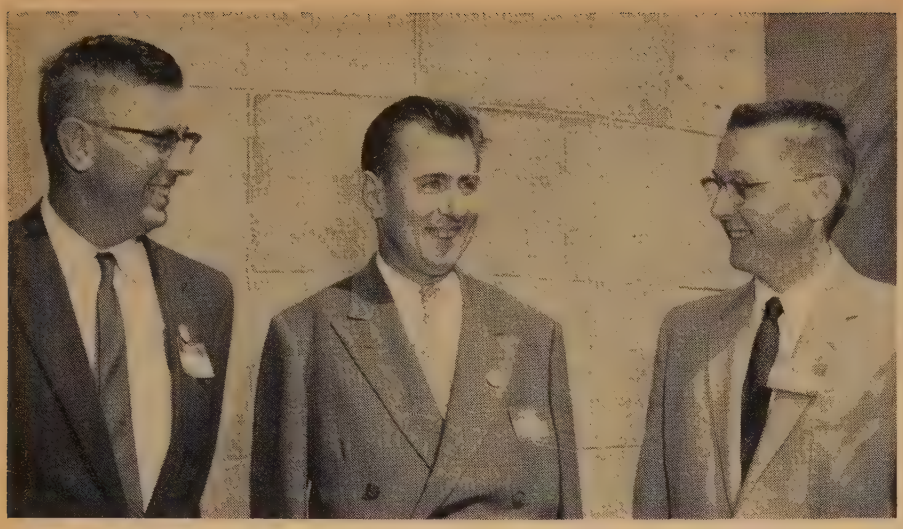
Liberty is a standard of justice because love wants to affirm the right of the other to be "an end in himself," to be a self, to have ideals, ends and goals which I must respect even though I do not share them and though they may run counter to my interests.

Equality as a transcendent principle of justice has a long history. It would seem that it was introduced into Christian thought by the Stoics and there are Christian theologians who think it ought to be discredited for that reason. But it is neither Stoic nor "modern" in its origin. It is rather the almost instinctive principle of love, when love begins to calculate.

My fellow man has a claim upon me. How much of it should I grant? As much of it as would make his opportunities equal to my own. Of course, equality cannot be regarded as an absolute principle of justice. It is only a regulative one. Men are not created equal. They have different gifts, needs, capacities and ambitions.

Absolute equality would destroy a community as surely as absolute liberty would. Yet it is significant that our con-

(Continued on page 34)



Three Wilke brothers give their lives in service to others—Harvey as a university professor, Harold and Stanley in leadership positions in E and R Church.

MOTHER WILKE is a great hand at saving things—not just anything, to be sure, but things that express her interest in her family, or in the world, or just in people in general.

When we called at her home on the farm near Washington, Missouri not long ago to talk to her about her three boys, she showed us scrapbook after scrapbook in which she had carefully preserved newspaper clippings, snapshots, graduation programs and wedding announcements.

Good Companions

There were innumerable snapshots of friends and relatives, but mostly there were pictures of her boys, who were close enough to each other in age—less than a year and a half apart—to have been good companions. They did a lot of things together and had many good times as they grew up on the family farm.

The habit of saving things paid off unexpectedly when Mother Wilke's second boy was born without arms. "He'll never amount to much!" was the gloomy prediction hinted at by an acquaintance. But, good mother that she was, Mrs. Wilke couldn't accept such a prophecy. Surely a loving God wouldn't let a thing like that happen and then forget about his child. He must have a purpose for this boy; there would be something special for him to do!

Then she remembered a story she had read in a popular magazine not too many months before about a girl in Chicago who had lost both arms in an accident when she was 9 and who had learned to live an almost normal life by doing with her toes what she would have done with her hands.

"You'll find a stack of *Ladies' Home Journals* up in the attic near the back window," she told her husband. It didn't take long to find the issue they wanted and to read together the story Mrs. Wilke remembered. This time it took on a new and burning interest for them both. "If Kitty Smith could learn all over again to dress and feed herself and to carry on a useful life without benefit of hands and arms, then we can teach our boy to use his feet to help himself."

Mother Wilke talked so much about this remarkable person in Chicago whom she had never met that her friends began to say she really ought to visit her and to see for herself just how the girl had learned to carry on successfully without arms. Finally a friend offered to pay for the trip. The editor of the *Journal* was willing to provide Miss Smith's address and a letter quickly brought the assurance that she would be glad to meet the Wilkes and to help them all she could.

When Harold was 3 years old his parents took him to Chicago to visit Miss Smith who offered to keep him there and to teach him some of the skills she herself had acquired. "No, thank you," his mother replied, "I think I'll teach him myself."

As a matter of fact, though she didn't say so, Harold had already learned to do some things with greater ease even than Miss Smith! His parents had decided from the beginning that he was to be treated no differently than his two brothers. There was to be little concession to his armlessness. As far as possible, he was to learn to shift for himself.

When Harold was old enough to go to school, the teachers in the town school refused to enroll him. "He'll be too much of a distraction to the other children," was the way they put it. "We'll never be able to get our work done."

Model Student

But Mother and Father Wilke knew their son would hold his own with the other children and, not long afterward, the teacher in the nearby one-room country school welcomed him because, as she explained, the children would learn consideration and kindness by having him in their group. Harold not only held his own but was soon recognized as one of the best students in the school.

"With such a start and with that goal of equality of treatment always before me," he comments in his book *Greet the Man*, "I came at last to my own acceptance of myself. I understood that I didn't have to fight, or defend myself, or be overaggressive to put myself across. I was a person in my own right . . . accepted on my merits and not on the basis of a handicap."

Today, two of the three Wilke sons are giving full time in the service of the United Church of Christ and the third, who holds an important university teaching position, is giving valuable lay leadership in his church.

Stanley, the oldest, became involved in a business career at an early age and soon found himself in possession of a successful company engaged in the manufacture and sale of handtrucks

Photos by courtesy of the Stofan Studio, Oberlin, Ohio and Mrs. William Wilke.

Family's Sons

with outlets across the United States and in foreign countries. During these years he served as a member of the official council and as president of St. Peter's Church in Washington. He was also president of the Churchmen's Brotherhood and superintendent of the church school. Later he served as lay preacher in a number of vacant charges in the Missouri Valley Synod.

Several years ago Stanley sold his interests in the Moellenbrock-Wilke Manufacturing Company and accepted a position as director of missionary education on the staff of the Board of Christian Education and Publication, with his office in St. Louis. One of his major responsibilities has been to plan and direct the annual home and overseas mission tours sponsored jointly by the department of missionary education and the Churchmen's Brotherhood.

A happy mother, Mrs. William Wilke of Washington, Mo. and spoon collection.

In this capacity he has personally taken groups of lay people to the Gold Coast, West Africa (1953); India and Iraq (1954); Ecuador and Honduras (1955); Japan, Hong Kong, and the South Pacific (1956); Central Europe (1957); and Africa (1958). His wife and son accompanied him on several of these tours.

Stanley is presently working on plans for a round-the-world tour in 1959, which he will conduct, and on a tour of national missions projects in the United States related to the 1958-59 mission study theme.

Executive Secretary

After studying at Missouri University, Eden Theological Seminary and Union Theological Seminary, Harold Wilke was ordained to the Christian ministry and became pastor of the Student Chapel at the University of Missouri in Columbia. In 1943, during World War II, he left the pastorate and served for two and a half years as a hospital chaplain in twenty-one Army general hospitals in the eastern United States. During this period he wrote *Greet the Man*, a book which was of great practical help to churches and individuals in attaining healthful personal relations with war-wounded.

At the close of the war, Chaplain Wilke was called by Dr. Karl Menninger, manager of the then newly created Winter Veterans Administration Hospital, Topeka, Kansas to a chaplaincy in this outstanding institution for the treatment of the mentally ill. In 1949 he returned to the pastorate and served as minister of St. Paul's Evangelical and Reformed Church, Crystal Lake, Illinois. Since 1955 he has been providing denomination-wide leadership as executive secretary of the denomination's Commission on Church and Ministry, with offices in Cleveland.

In addition to the book named above, Dr. Wilke has written *Strengthened With Might* (in the Westminster Series of Pastoral Aid Books), which has been described as "a blueprint for being healthy and happy though handicapped." He has also written articles which have appeared in many professional journals. Mission House Seminary honored him recently with the degree of doctor of divinity.

Dr. Wilke is the father of five sons—a fledgling basketball team.

Harvey Wilke, the youngest of the trio, worked his way through the University of Missouri and then stayed on for post-graduate work leading to a master's degree in sanitary engineering. After his graduation he was appointed general superintendent in charge of Columbia's new sewage disposal plant. This work was interrupted when he was ordered into active duty with the U. S. Engineering Corps where he became instructor in water purification and treatment and in military surveying.

Since 1949 Harvey Wilke has been professor of sanitary engineering at Purdue University in Lafayette, Indiana. During the academic year 1957-58 he was on leave of absence to serve as visiting professor of public health at the University of Alexandria in Egypt under the auspices of the World Health Organization. His wife and son and daughter accompanied him.

The little Missouri farm home near Washington was saddened last October when death claimed Father Wilke. But so long as Mr. and Mrs. Wilke's sons continue their public service through church and school, that home will continue to shed its benediction on neighbors near and far. TCB

Church helps its young people to make the big decision . . .

WHERE

"It's 5:30! Look alive!" Twenty-eight young people in Wilton, Connecticut homes received this call early on a recent Friday morning.

None of the twenty-eight was surprised by the call; in fact, most of them were waiting for it. The college trip of the Wilton Congregational Senior High Youth Group was officially under way.

JEAN C. McCORMICK

Unusual Feature

For a busy, well-planned week end these high-school sophomores and juniors were going to have an opportunity to see a cross-section of several universities and colleges, to meet with the directors of admission and to learn about costs and entrance requirements in addition to getting a preview of college life.

This "college trip" has been an annual part of the Wilton church's Senior Youth Group program for the past four years, since the idea was introduced by our minister, the Rev. Arthur E. Higgins. We heartily recommend the program! Under Mr. Higgins' leadership the college trip has expanded into one of the most successful as well as unusual features of our young people's program.

Mr. Higgins developed the idea of a college preview with a youth group in Chester, Connecticut where he was minister before coming to the Wilton church. The young people in Chester responded to the plan with enthusiasm. So far as the group and Mr. Higgins could discover, they were the only Congregational church group in the state to make such trips. More and more young people, curious about college life and entrance requirements, made the trip each year and were grateful for the opportunity to see several colleges and universities at first hand. When Mr. Higgins described his plans for such a trip to our Wilton young people's group we were as interested as the Chester group had been.

A Wellesley student-guide leads the group from the library across the campus to the dormitories and class-room buildings.

In the first year fourteen young people visited colleges in the Connecticut Valley. The following year a larger group visited schools in the Boston area and the year after that an even larger group went to the Providence, Rhode Island area. This year twenty-eight young people visited colleges and universities around Boston. And from all indications coming years will see the size of the group increase to forty or fifty.

Easily Accessible

Wilton is so located that colleges and universities in Providence, Boston, New York, New Jersey, the Troy-Albany and Connecticut Valley regions are all easily accessible by car. To decide which are to be visited, members of the group meet in November or December to discuss careers in which they are interested. Colleges specializing in these fields are then listed and grouped accordingly.

Later the specific areas to be covered are voted on by the young people. When that decision has been made Mr. Higgins or the assistant minister, the Rev. Chester E. Miller, writes about the proposed trip to colleges in that neighborhood, asking permission for interviews and tours of the schools.

This year the colleges selected in the Boston area were Clark, Harvard and Boston Universities, Massachusetts In-

Miss McCormick, a student at the University of Rhode Island in Providence, was helped in her college choice by a trip such as the one she describes above. Photos are by courtesy of the author.

o go to College?

Young people gather at their "host" church, the United Church of Walpole, Mass. prior to beginning second day of sight-seeing on college campuses in the area.

stitute of Technology, Wellesley, Wheelock and Tufts. All were very helpful and seemed delighted to have the church young people visit their campuses.

Hospitality Offered

After contacting the colleges the next step is to suggest that the Wilton group visit youth groups in churches in the vicinity. These host groups are wonderfully hospitable and they not only have offered accommodations in private homes during the visits but entertainment as well. This year the United Church in Walpole, Mass. was host to the Wilton young people and its youth group now has a standing invitation to return the visit any time. Once the paper work is done the only remaining problem is to find transportation and fortunately that is usually quite simple. Members of the Wilton church's Youth Advisory Council, the young people's parents and the ministers are always generous in offering their cars and other services to ensure the success of every college trip.

A tentative schedule of activities and permission slips are next given to the "college visitors." High-school sophomores and juniors are particularly encouraged to go along because many seniors already have decided on the colleges they want to attend. But seniors are always welcome to join the group. By printing the schedule the young people and their parents are kept informed of plans and timetables.

A great deal of work and thought goes into each trip. Then at 6:30 on the morning of the big day the group meets at the church. This year they drove north to Medford, Mass. arriving at Tufts College by 10 o'clock. The rest of the schedule looked like this:

10:00-11:00. Met with Tufts' director of admissions and saw a film about the college;

11:00-12:00. Time out for lunch, which had been brought from home;

1:30-3:30. The group divided, one-half going to Harvard, the other half to Wheelock;

Meaningful Trip

4:00-6:00. The group divided again, one-half going to Boston University, the other to Massachusetts Institute of Technology. Between 6:00 and 7:00 they ate together in Boston before going to a party sponsored by the youth group of the United Church of Walpole. At about 10:30 the Wilton group broke up to spend the night in homes of host members and to have breakfast the next day;

9:00-10:00. Toured Wellesley College, outside Boston, and managed to visit the Clark campus in Worcester before noon;

12:00. Lunch, then ready for the trip home, arrived in Wilton about 6:00.

Once home, each member of the group had a fund of information about costs. admission requirements, scholarships, liberal arts and specialized courses offered by each college and university visited. More important than this was the determination of these church young people to work harder at school to make the college "grade." They all agreed that this preview of what the future might bring was a most meaningful experience. We recommend the program to churches in college and university areas.

Dr. and Mrs. Mallory of Pleasant Hill, California

What we learned

As THE PLANE broke through the low overcast and circled the airport at Nova Lisboa, we got our first glimpse of the Africa we were about to visit. This was our destination in the Portuguese province of Angola in western Africa.

From here on we were to travel over 1,200 miles on some of the dustiest and roughest roads in the world. The purpose of our trip was to visit and teach at four mission stations of the United Church of Christ of Angola.

Missionary Speaker

It started two and a half years ago when an American Board missionary from Angola spoke in our Hillcrest Church in Pleasant Hill, Calif. of which the Rev. A. Ray Petty is the minister. The missionary told of some of the medical and dental problems faced by the five Angola hospitals supported jointly by the Congregational Christian churches of the United States and the United Church of Canada. He asked if I would answer some of the dental questions by writing to their doctors. After much lengthy correspondence, however, I determined that the only way to help them properly was for me to go to Angola and conduct some seminar courses.

My wife wanted to go along too and we finally found relatives who were willing to take care of our four children. She then went to work in a local hospital to bring her medical technician's license up-to-date so that she could help teach in the Angolan laboratories.

As soon as the story of what we proposed to do got around, gifts for Angola began to pour in. Over $10,000 in medical and dental equipment and monies were donated! Our friends in the church and my professional associates seemed eager to help when they knew of a specific need—and of our mission. It was indeed a striking example of spontaneous American generosity whenever a need is known. With these gifts and others we were able to equip the first two dental clinics in Angola. After that our job was to teach the missionary physicians and their African nurses to do simple dentistry.

We traveled from Dondi to Bailundo, to Chessamba and finally to Chilesso, where we were overwhelmed by the need for dentistry. The condition we found was far worse than we had imagined and we knew that without proper treatment, the people's health would be woefully impaired. Two dental clinics were successfully established and now, for the first time, Angolans can obtain limited services which include the replacement of lost teeth.

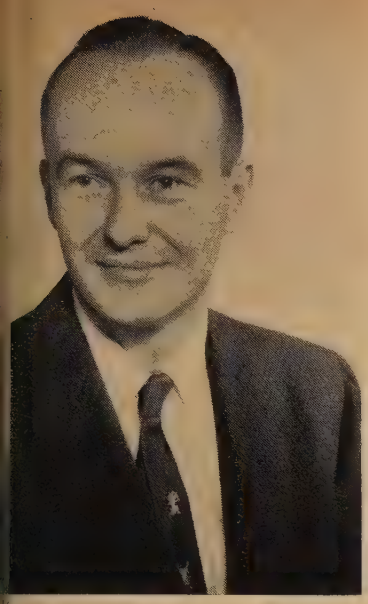
We were deeply impressed by the work of the American and Canadian boards of foreign missions in Angola. The monies and efforts expended by our boards have reaped a bountiful harvest. When you read how relatively little money is spent by the seven mission stations of Angola you fail to grasp the significance of the work that is being done for that money. By visiting and working with the missionaries there we were able to comprehend the tremendous scope of their work and were reminded constantly of Jesus' reference to the leaven of bread and the parable of the mustard seed.

Christian Contrast

The African people are eager to learn and when shown the way, they change their own lives and the lives of those around them. The contrast today between a Christian and a "pagan" village is so great that it can be seen at a glance by the most casual observer.

The mission stations have trained and sent into the field several hundred African pastors who are given tremendous parishes of perhaps seventy-five to one hundred villages each. Working under these pastors in the villages are several thousand teachers and catechists as well as nurses.

These trained Christian leaders are for the most part taking the place of the former chiefs and the people are looking to them as their leaders. We visited villages where no white missionary had been in over nine months. But on their own responsibility the villagers were following the hygienic practices taught to them by the missionaries. The people had erected churches and basic medical dispensaries. They were fol-



G. DENNY MALLORY

on a busman's holiday

lowing good agricultural practices taught by teachers trained at the mission stations. Simple irrigation systems had been installed in their fields and thousands of young coffee trees had been planted. Many people were boiling their drinking water and their diets contained double the amount of calories on which their fathers had lived.

The "pagan" village, by contrast, is characterized by filth, misery and disease. The houses are of grass, the food barely enough to sustain life and its people live in constant terror of the world about them. As long as there are people like this in the world, how can we as Christians sit by complacently?

How often we hear at home that the "noble savage" was happy before the missionary came! Why should we waste our time and money on him? An examination of the facts reveals quite another story. The "noble savage" is in misery. But once the bonds of fear and poor health are removed, he is alert, intelligent and eager to better his lot.

We had several striking examples of this. At one village we saw a public-health missionary doctor showing the Africans how to make cement latrine covers and to dig 21-foot receptacle holes. This depth is beyond the hardiest germ-carrying fly. He told us that last year he gave one demonstration in each of twenty-one villages. Today each house in all twenty-one villages has a proper latrine. In another village a missionary was helping villagers make roof tiles and floor tiles for their homes. Tiles above and below adobe walls will eliminate the menace of tick fever, he had explained to them. Several villages were working together and at this writing they had raised $500 toward the purchase of machinery to carry on this project. A tile-making press costs about $3,000, but they are determined to have one to improve their houses and those of their fellow Africans. This machine could be used by many villages for thousands of homes.

Health Improvement

At one hospital we visited the doctor was engaged in statistical studies to aid in the diagnosis and treatment of tuberculosis. He sent out word that the next day he would be doing TB patch tests and would like volunteers. Over 1,000 people lined up outside the door the next morning.

The message we carried away from Angola is that the African is a fellow human, willing and able to bridge the centuries that separate our two civilizations. When his health is good, he is ambitious and hard-working and the missionaries are by no means spoon-feeding him. They are teaching him and giving him responsibility. As a result he is establishing his own churches, his own schools and medical dispensaries with the missionaries acting only in advisory capacities. In a few years there will be trained African doctors graduating from the medical universities of Portugal.

Today the people of Angola urgently need more missionaries in all fields to meet problems facing this fast-awakening populace. Our Angolan missionary churches influence an area larger than the State of California. More than 1,000,000 people live there. At the pace the world is advancing, authorities say that the missions must win them to the Christian faith within the next twenty years or risk losing these people to competing ideologies.

Angola is only a small part of the world and a small section of the mission field, but it provides an example of what is going on in dozens of countries. Millions of people are being influenced by Christianity and are discovering a better way of life through the devoted work of our trained missionaries.

Look around you and see America! Look at the homes you live in, the food you eat, the luxuries you enjoy—and remember that the people of Angola earn on the average only $5 a month. They need your help desperately. God's kingdom can come into being only when all such inequalities have been erased. Was not this the message Christ gave us two thousand years ago?

Dr. Mallory, a dentist, and his wife, a medical technologist, were among the organizers of Hillcrest Congregational Church in Pleasant Hill, Calif. Their ardent concern for world missions resulted in the experience described herewith. Photos by Georgia Madden.

NEWS

WITHIN THE UNITE

E AND R HOME BOARD AIDS 230 MISSIONS

A BUDGET of $877,000 was recently adopted by the Board of National Missions of the Evangelical and Reformed Church for home missions work over the nation in 1959. The bulk of this general fund—$492,000—was allocated for support of about 230 mission churches. The budgetary decisions were among actions taken at the board's two-day annual meeting in November.

An additional $102,000 of the general fund will aid a Back Bay mission for fishermen in Biloxi, Miss.; interracial city missions in Chicago (Kenwood Ellis Community Center) and St. Louis (Caroline Mission, Fellowship Center); Winnebago Indian work in Neillsville, Wis.; an agricultural center in the Ozarks (Gladden, Mo.); and the United West Side Parish in New York City.

Race relations programs to help local churches in changing communities adjust creatively to interracial situations will be included. At present E and R interracial inner-city work is being carried on in Cleveland, St. Louis, Chicago, Cincinnati, Buffalo, Philadelphia and New York.

Newly elected officers of the board *(see photo)* shown at a luncheon for Oscar C. Grueninger, retiring treasurer, are (seated) Dr. Samuel J. Schmiechen of St. Paul, Minn., president; Mr. Grueninger; (standing) the Rev. Dr. Russell D. Custer, Milltown, N. J., vice president; Mrs. Fred F. Berry, Wood River, Ill., assistant secretary; the Rev. Paul P. Haas, Slatington Pa., secretary; and Theodore R. Schwalm. Lancaster, Pa., treasurer of the general fund. Harold W. Wiese of St. Louis, treasurer of the church building fund, is not pictured.

BOARD'S RETIRING TREASURER IS HONORED

OSCAR C. GRUENINGER of St. Louis *(center in photo)* is congratulated for eighteen years of service as treasurer of the Board of National Missions of the Evangelical and Reformed Church by the Rev. Dr. Banks J. Peeler *(right)* of Concord, N. C., retiring president of the board, as the Rev. Dr. Purd E. Deitz, general secretary of the board, looks on.

Mr. Grueninger, who is retiring as treasurer, served the church extension fund of the board for twenty years before he became treasurer. He was honored at a special luncheon at the board's annual meeting recently.

Cited as one of the "elder statesmen" of the church, Mr. Grueninger, an insurance broker, has served the denomination in various capacities since, at 18 years of age, he was elected the youngest member of the church council of St. Paul's in St. Louis. His early church work and service on the church extension fund was with the Evangelical Synod of North America. Mr. Grueninger will be succeeded by Harold W. Wiese, president of the Wiese Planning and Engineering Corporation, St. Louis, as church building fund treasurer.

MINNESOTA EDUCATOR RECEIVES RECOGNITION

A STATUE of "the best-known and best-loved woman in Minnesota"—Maria L. Sanford—was unveiled in the national capitol in Washington, D. C. on November 12. Beloved as an educational trail-blazer who won acclaim as a teacher, orator and civic leader during her long and illustrious life (1836-1920), Miss Sanford also served as supply minister of the Como Congregational Church of Minneapolis when the regular minister was absent. "The depth, vibrance and vitality with which she spoke could never be forgotten," relates a member of the church who heard her.

According to Federal legislation each state is allowed one official statue in the Hall of Statuary and a second in a related area of the capitol. Miss Sanford is the second woman to receive recognition in this way and the sixth educator so honored.

Born in Saybrook, Conn., Miss Sanford began her career in higher education at Swarthmore College as one of the first women professors in America. She was called to the University of Minnesota in 1880 and named professor of rhetoric and elocution. There for thirty years she shared her rich gifts with generations of Minnesota men and women. A leader in adult education throughout the United States, she was a founder of early parent-teacher groups.

Participants in the unveiling ceremony included Dr. Philip G. Scott, minister of Westmoreland Congregational Church in Washington, Governor Orville L. Freeman of Minnesota, Senator Elmer L. Anderson and Dr. James L. Morrill, president of the University of Minnesota.

The photo shows sculptress Evelyn Raymond putting final touches on the Maria Sanford statue as Dr. Melva Lind, dean of students at Gustavus Adolphus College, St. Peter, Minn., looks on approvingly.

AIR FORCE WIVES FORM GUILD

USAF

ONE OF THE continuing interests of the E and R Women's Guild is Air Force Base work with chaplains in the armed services. Contact is made with them annually through a letter sent from the Women's Guild office, which explains current materials and emphases. Occasionally, news is forthcoming from them, such as the accompanying photograph, which was taken at one of the meetings of the Women's Guild organized this year at the England Air Force Base, Alexandria, La.

After careful planning with Chaplain Thoburn Speicher, base chaplain, the Chapel Women's Guild was organized for Protestant women. The organizational planning was given assistance by materials and suggestions from Mrs. Fred P. Quig, former Mountain Regional president, who is the mother-in-law of Dale L. Morgan, one of the post chaplains.

The group meets monthly and is organized for service, worship and fellowship. It has sponsored numerous service projects, including aid to needy families, chapel activities, which include the serving of fellowship dinners, and study groups, such as the one that studied international missions in Japan. Each month they have continued to welcome new members.

The photo shows those in charge of a recent monthly program entitled "God in My Kitchen." From left to right they are Mrs. Everette Mullin, Mrs. George Lewis and Mrs. Emil Fontenot. The president of the Guild is Mrs. Robert Boissiere.

Ruth Auchenbach

Continued on next page ▸

LAYMEN VOLUNTEERS MODERNIZE E AND R PARSONAGE

WHEN THE WOMEN of the church opened their purses and the men of the Churchmen's Brotherhood flexed their muscles, they released enough power to transform the sagging porch of the parsonage at Emmanuel Evangelical and Reformed Church at Manchester, Mich. into a modern utility room. Now the lady of the manse can do all her washing, drying and ironing in a room built by volunteer labor.

As soon as the women of the church let it be known that their resources were behind the modernization plan, Herman Wiedman gathered a dozen men who responded freely to his call for volunteers.

So many volunteers posed a problem. You can't put a dozen men to work in a little room at one time; they'll stumble over each other. Yet you simply can't send volunteers home and say you have nothing for them to do! So while some of the men were putting a foundation under the porch or tearing out portions which could not be used, others worked around the church. Some painted fresh yellow lines on the fifty-four-car parking lot. Others repaired defective sidewalks or built new ones. Still others enlarged the choir loft, making more seating room for the junior choir of sixty voices.

When all the work was done, the men stood back and surveyed the results with solid satisfaction. More was here than physical improvements: the fellowship of their common labor gave the men a livelier appreciation of each other and of the church for which they had worked.

Karl H. A. Rest

CHURCHES CALLED TO STUDY FARM PROBLEM

CHARACTERIZING our national agricultural policy as a "chaotic jungle of conflicting programs and objectives," a "Message to the Churches" adopted by the participants in the Consultation on the Church and the Farm Problem held in Des Moines, Iowa last month called on the churches to "undertake a thorough-going study of the farm problem, and from such study emerge to play a more understanding role in the formulation of a constructive policy for American agriculture.

"We find that the American farm economy does not presently enjoy a parity of income and living levels with the average of the rest of the economy. Despite exceptions in the case of some individuals and perhaps of some communities or areas, family farmers generally have been suffering for several years from falling prices and dwindling incomes in the midst of high costs and a generally booming and prosperous economy. Beyond this, the statistics reveal a large body of low-productivity, low-income farm families who constitute the largest single body of persistent poverty in the American scene. Moreover, farm surpluses continue to mount despite widespread human hunger. These conditions violate the Christian precepts of equity and justice." The message urges congregations to use the following study resources:

1. "Ethical Goals for Agricultural Policy," a statement adopted by the General Board of the National Council of Churches and available from the Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, N. Y.

2. "The Churches and Agricultural Policy," a packet of study material also published by the Department of Church and Economic Life.

3. "Who Is a Christian Farmer?" a filmstrip produced for the Department of Town and Country Church and available after January 1, 1959 from the Bureau of Audio-Visual Aids, 1505 Race Street, Philadelphia 2, Pa. or 1720 Chouteau Avenue, St. Louis 3, Mo.

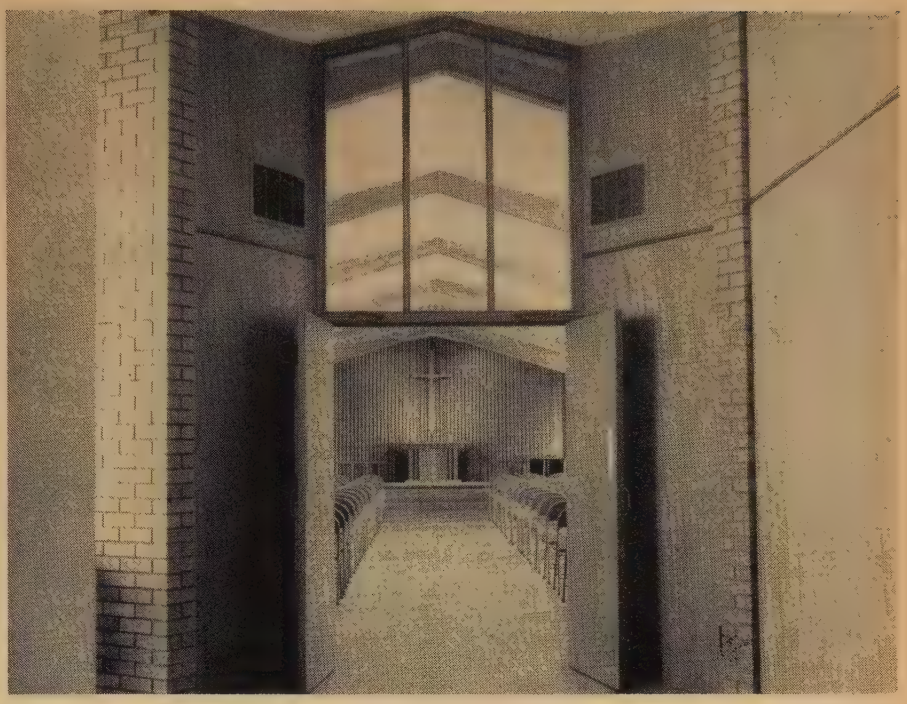
4. "Policy for Commercial Agriculture," a report of the Subcommittee on Agricultural Policy, Joint Economic Committee, United States Congress.

The consultation was held under the joint sponsorship of the Council for Christian Social Action and the Town and Country Departments of the United Church of Christ. Participants *(see photo)* were town and country chairmen and social action chairmen from every synod and conference between Michigan-Indiana and the Great Plains states.

UNITED CHURCH FOR NO. DAKOTA CAPITAL

TWO CONFERENCES of the Congregational Christian churches and two synods of the Evangelical and Reformed Church were represented at dedication ceremonies for the First Congregational Christian Church of Bismarck, N. D. on October 26. Truly a United Church of Christ—as the bulletin board in front of the church proclaims—First Church is composed of 181 members from both branches of the United Church. Its particular significance derives from the fact that previously neither group had had a church in the capital city but since this is a rapidly expanding area of the Great Plains, both were eager to join in a united effort.

Dr. James E. Wagner, co-president of the United Church of Christ, preached the sermon at the dedication service, and Dr. Robert W. Spike, general secretary for program of the CC Board of Home Missions, was the preacher at the morning worship service. Others sharing in the service, in addition to the pastor, the Rev. Emmanuel S. Hedgebeth, were the Rev. Edward S. Treat of Fargo, the Rev. Harold W. Case of Bismarck, the Rev. Austin G. Engel of New Town, the Rev. Walter Kranzler of Wishek, the Rev. George F. Steffen of New Salem and the Rev. Eugene B. McAlister of Valley City, all in North Dakota. This is the first unit of a three-unit plant.



CHURCH ENTERTAINS FOREIGN STUDENTS

AN INDELIBLE IMPRESSION of the world church has been left with the members of the Lake View Congregational Church in Worcester, Mass. as the result of an international week end held in conjunction with United Nations Week.

As part of the church's education program, its committee on Christian outreach planned the international week end for October and invited four foreign students studying at Andover Newton Theological School *(see photo)* to be their guests. In preparation for their visit, the committee asked Dr. J. Leslie Dunstan, professor of missions at the seminary, to be the guest preacher the previous Sunday.

Worcester Telegram

Two students were from Japan, one was from Germany and the fourth from Hawaii. They arrived on Saturday afternoon and were promptly taken on a tour of Worcester and Central Massachusetts. In speaking to the members of the church that evening these men told a story that we had not heard. Akira Nishimura of Kyoto and Kazuhiko Higuchi of Tokyo considerably increased our understanding of the Japanese church and spoke movingly of the one God whom we all worship in Jesus Christ.

All four students spoke briefly to children in church school on Sunday morning and at the 11 o'clock worship service Isidro R. Cacal of Hawaii and Wolfgang Lowe of Germany addressed the congregation. Mr. Cacal told us that because Congregationalists had fifty years ago sent gifts to the Philippines, he and others like him had grown up in the Protestant tradition. Mr. Lowe as a member of the Church of the Palatinate thanked us for the gifts of money and clothing which had kept many Germans from starvation.

Our members were so moved by this experience that as a token of our love and concern for these young men we are taking an additional offering on Communion Sunday to provide some support for each of them during their theological studies.

James R. Williams

NEWS of the WORLD

PRINCESS CALLS FOR CHANGED ATTITUDES

INDIA'S first woman member of Parliament noted "the tremendous change" in the last five years in the attitude of the American people toward aid to her country and urged them to use moral force to outlaw war. Rajkumari (Princess) Amrit Kaur was guest speaker at a United Church Women's luncheon in her honor held last month in New York City. She also outlined Mohandas Gandhi's philosophy of nonviolence and said the world could learn from it the secret of attaining peace.

"The world cannot be saved from communism by building up armaments," Mme. Kaur declared. "With truth and love we needn't spend millions for arms." She also stated that laws alone do not banish evils such as untouchability in her country or segregation in this country. "These things must first be banished from the heart," she said.

In a tribute to the Christian missionaries who have built schools, colleges and hospitals in India, Mme. Kaur noted that their "great impact was in bringing ideas for social reform which the Indian people badly need."

Mrs. Oswald P. Lord *(at right in photo)*, a United States delegate to the United Nations Human Rights Commission and a CC laywoman, paid tribute to her personal friend Mme. Kaur as "a Christian stateswoman with a tolerant, Christian approach to world affairs."

RUSSIAN REFUGEE HOME IS OPENED

A HOME FOR 108 aged Russian refugees was formally opened on November 15 at St. Raphael, France *(see photo)* in a service attended by four bishops of the Orthodox Church, officials of the French Government and representatives of the home's sponsoring agencies.

Most of the refugees, ranging in age from the mid-fifties to 97, have been living in Iran for many years. Others have come from Trieste, Beirut, Turkey, Greece and Indo-China. The first residents arrived at St. Raphael last February, while the final plane load of twenty-seven refugees from Iran came only two days before the opening and filled the home to capacity. The oldest arrival was Mrs. Nastasie Pahina, 97, who had lived fifty years in Tehran.

The home, the former Hermitage Hotel on France's Côte d'Azur, is a joint project of the World Council of Churches, CIMADE (French ecumenical service agency), the United States Escapee Program, the Tolstoy Foundation and Swiss HEKS, the relief organization of the Swiss Protestant churches.

The French Government is paying an allowance for the daily expenses of each refugee. The Association de la Maison de Retraite de Cannes is the body which has been set up to run the home. The organization announced that final arrangements have been made to purchase the Diana Hotel, next door to the Hermitage, as a home for seventy Russian refugees from Hong Kong.

Pastor Marc Boegner, president of CIMADE and of the French Protestant Federation, spoke to the new arrivals and called the home a sign of solidarity and brotherly love between the Orthodox Church and the Protestant churches of France and the World Council of Churches.

Opening-day visitors were greeted by St. Raphael's mayor, Eugene Felix, at a reception and luncheon in Cannes at one of the established refugee homes.

RNS

CAPETOWN ARCHBISHOP ATTACKS APARTHEID

Wide World

DR. JOOST DE BLANK, Anglican Archbishop of Capetown, delivered a blistering attack on the South African Government's policy of apartheid (racial segregation) on his return from visits to England and the United States. Dr. de Blank, formerly Bishop of Stepney in London, was installed as Archbishop of Capetown in September 1957.

Addressing his remarks to the biennial synod of the Capetown See, Dr. de Blank said: "Even the slightest smell of apartheid must be removed from our churches. We dare not let ourselves be contaminated by such a social poison."

Dr. de Blank pointed up the recent history of racial discrimination in South Africa and the strong stand his predecessor, the late Dr. Geoffrey Hare Clayton, had taken against the legislation.

"I came," the Archbishop said, "determined to follow the example of Buddha, to maintain 'a noble silence' . . . But after seeing the ghastly squalor wherein many of Christ's little ones were forced to live . . . I had to speak out. I need not remind you that it is your Christian duty to resist inhumanity wherever it may be found. This is not a matter of party politics but of fundamental Christian obedience. In the face of inhumanity, can anyone who professes the name of Christ dare keep silent?" Photo shows baton-wielding policemen charging a protest meeting in front of Johannesburg city hall.

NATIONAL COUNCIL HIGHLIGHTS NOTED

THE LAST six months have been "one of the most fruitful periods in the life of the National Council of Churches since its formation in 1950," Dr. Roy G. Ross, the council's general secretary, reported at the recent meeting of the council's General Board in Chicago. He outlined more than 300 fields of endeavor covered by conferences, study groups and consultations since last June.

Photo shows principals at the meeting: Richard M. Fagley, Mrs. B. Margaret Rieber, Dr. Edwin T. Dahlberg, Dr. R. H. Edwin Espy, Dr. Wilbur C. Parry, Dr. Franklin Clark Fry, chairman of the policy and strategy committee, Bishop G. Bromley Oxnam and Ernest A. Gross.

The most dramatic event of the past year, said Dr. Ross, was the cornerstone-laying ceremony for the new Interchurch Center now under construction in New York City's Morningside Heights area. The center will house offices of the World Council of Churches, the National Council and its constituents, and symbolizes growing interchurch solidarity.

Particularly significant activities were the recent Fifth World Order Study Conference in Cleveland, meetings with the World Council of Churches abroad and participation in the Fourteenth World Convention on Christian Education in Tokyo last summer. The

RNS

largest convocation of the past six months was the assembly of United Church Women held last October in Denver, Colo. Other meetings on Christian higher education, on town and country church life and on social welfare were also sponsored by the NCC and a Council of Protestant Colleges and Universities was formed.

The National Council represents thirty-three Protestant and Eastern Orthodox communions in this country with a membership of more than 38,000,000. Affiliated with the council are 927 state, regional and local councils with a total income of more than $11,000,000.

Continued on next page ▸

This Human Rights Day stamp issued by Israel last month marks the first time that a Bible quotation has appeared on any stamp in the five official languages of the United Nations. "Thou shalt love thy neighbor as thyself" appears horizontally in French, English, Spanish and Russian, and vertically in Chinese and Hebrew.

A stamp honoring the Protestant theologian Dr. Friedrich D. E. Schleiermacher (1768-1834) has been issued by West Berlin as part of a series hailing "Great men of Berlin." Regarded as the father of modern Protestant theology, Dr. Schleiermacher was for many years the dean of the theological faculty at the noted University of Berlin.

CHURCHMEN SHIFT MISSIONS CONCEPT

A MAJOR REVOLUTION has taken place in the Protestant foreign mission enterprise in the last twenty-five years, it was emphasized at the annual assembly of the Division of Foreign Missions of the National Council of Churches. Perhaps the most significant change stems from the fact that Western Protestantism has ceased to be the chief wellspring of evangelism. According to speakers addressing the 350 church officials attending the December meeting in Pittsburgh, the churches in the East to whom the gospel had been brought by missionaries are now in a position to reverse the procedure and to assist the churches of the West.

"In the true mission of the church, planning and leadership must be international, interracial and interdenominational," a report presented to the delegates stated. A divided Protestantism, so often taken for granted in the United States, is anathema to Protestants in India, Africa and Asia, it was declared.

The Division of Foreign Missions serves as the coordinating, counseling and interpretative arm for its forty-four member denominations. It emphasizes cooperative Protestantism rather than denominationalism. The division carries on its work through five area committees with special responsibilities for Africa, the Far East, Latin America, Southern Asia and the Near East.

A report issued by the Missionary Research Library in New York City and prepared by Dr. Frank W. Price and Clara E. Orr revealed that a total of 38,606 Protestant missionaries are at work over the world. This is three times the number reported in 1903 and 50 per cent more than listed in 1936. Area reports reveal that the largest American missionary force is still in southern, southeast and east Asia, including India, Pakistan and Ceylon. The most noteworthy increase has been in the sub-Sahara regions of Africa where the percentage of American missionaries has risen from 23.8 per cent in 1952 to 31.87 in 1958.

The report warned, however, that within a few years "the tides of nationalism and independence on the great continent of Africa may affect the number of American missionaries accepted."

Dr. Clara M. French of New York City was elected chairman of the division, the second woman to serve in that post. A missionary in China from 1931 to 1951, Dr. French is executive secretary for Southeast Asia and China of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church. She holds a doctor's degree from Teachers College, Columbia University.

The traditional separation of home and foreign mission operations was termed "obsolete and unrealistic" by Dr. R. Norris Wilson, director of Church World Service. He deplored what he termed a lack of "cross-fertilization" between home and foreign mission facilities. "I do not think it foolish that we should request missionaries from our sister churches overseas to help us meet problems of race relations and secularism in our country."

THE MAD DANCERS

BAAL SHEM was the revered leader of a pious sect known among the Jews as the Chasidim. Many considered him a saint. Others spoke against him, for they could not understand his ways or comprehend his teachings.

Some said that he dishonored the Sabbath with singing and freedom. Others said that his ways and the ways of his followers were truly the ways of madmen.

One of the scholars asked Baal Shem: "What say you of these learned rabbis who call your teachings false?"

Baal Shem replied: "Once in a house there was a wedding festival. The musicians sat in a corner and played their instruments, the guests danced to the music and were merry, and the house was filled with joy.

"But a deaf man passed outside the house; he looked in through the window and saw the people whirling about the room, leaping and throwing about their arms. 'See how they fling themselves about!' he cried. 'It is a house filled with madmen!' For he could not hear the music to which they danced."

Unheard Music

Henry David Thoreau, considered by many of his neighbors to be something of a fool, once wrote in effect that if a man seems to be out of step perhaps it is because he is marching to the music of distant drums his companions do not hear.

Both the Bible and Christian history furnish proof abundant that when a man listens to the music of distant drums he may be ridiculed by his contemporaries, but he grows in stature. Witness the procession of those who loom as giants above the horizons of human history because they were out of step with their times.

Begin with Noah. How men must have laughed as they watched him scurrying about for materials with which to build an ark on dry land! Only Noah had heard the voice of God saying: "I have determined to make an end of all flesh; for the earth is filled with violence through them; . . . Make yourself an ark. . . ." So, while his neighbors jeered, Noah built the ark. And the writer of the *Epistle to the Hebrews* says: "By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; . . . and became an heir of the righteousness which comes by faith."

Think of Abraham. How his friends in Chaldea must have set him down as an unmitigated fool for leaving his home in Ur to go out into a land which he had never seen and did not know existed! Yet all future generations have hailed Abraham as the great "pioneer of faith" and as the "father of nations."

Consider Francis Bernardone, exchanging the rich robes of a merchant prince for the rough rags of a beggar. How the prudent and successful of Assisi must have wagged their heads at his indiscretion! Today we call him St. Francis, founder of the great Franciscan Order.

There is Martin Luther, the little Augustinian monk, standing before the assembled dignitaries of church and state ready to face excommunication in obedience to the conviction that "the just shall live by faith." Even so good a man and so warm a personal friend as Johann von Staupitz could not understand Luther because he could not hear the still small voice which spoke unceasingly in Luther's conscience.

Still Voice

One might go on indefinitely, calling the roll of the moral and spiritual giants of every generation including our own, noting that they have transformed the world because always there was the voice within, making it impossible for them to conform to prevailing patterns.

One is reminded of that great word of Thomas à Kempis: "He to whom the Eternal speaks is saved from many opinions." When a man hears clearly the voice of God, he knows what he must do. If what he does seems to others to be senseless or idiotic, this may be because they do not hear the voice.

Saul of Tarsus found the course of his life completely changed following that dramatic experience before the gates of Damascus in which a light brighter than that of the noonday sun shone round about him and he heard a voice from heaven saying, "Saul, Saul, why do you persecute me? . . . rise and enter the city, and you will be told what you are to do."

Paul testifies: "Now those who were with me saw the light but did not hear the voice of the one who was speaking to me." Because they did not hear the voice, they found it hard to understand why he who had persecuted the Christians suddenly became a Christian missionary. Festus says to him: "Paul, you are mad." As for Paul, he writes to the Corinthians: "We are fools for Christ's sake."

Jesus himself, you may recall, was so out of step with his friends that on one occasion they came to take him away saying, "He is beside himself." And his enemies, the Jerusalem scribes, accused him saying: "He is possessed by Beelzebub, and by the prince of demons he casts out the demons." Neither his friends nor his enemies could hear the voice of the Father continually speaking within the soul of his beloved Son.

Serious Christianity

There are thousands of everyday Christians—men and women, young and old—in our twentieth century who, because they take Christianity seriously, seem to their fellow men like a group of "mad dancers" doing things which just don't make sense. But the reason their activities don't make sense is that others just cannot hear the music which rings in the Christian's soul.

When the angels at Bethlehem almost 2,000 years ago announced the birth of the Savior with the glad refrain, "Glory to God in the highest, and on earth peace among men with whom he is pleased!" they set a song ringing in every true believer's heart. Knowing that God is love, that his love prompted him to give his Son to die for them on Calvary's cross, Christians do a lot of things which just don't make sense to children of the world.

For one thing, Christians have a strange habit of coming together on the Lord's day for what we know as public worship. The sophisticated worldling of our time just can't understand why so many people go to church. The pews are hard, the choir only fair, the preacher not nearly so funny as many a television comedian. Why do they go? What do they get out of it? You see, he hasn't heard the music of heaven to which every worshiper knows he must respond, saying, with Isaac Watts:

Love so amazing, so divine,
Demands my soul, my life, my all.

Another thing which doesn't make sense to some is that these Christians insist on giving away their hard-earned money—and they insist on giving it away not to friends and relatives but to people they don't know and haven't ever seen. Many Christians give liberally, perhaps a tenth of their incomes or more, to bring food and education

JOHN W. FLUCKE

Dr. Flucke is pastor of Morningside E and R Church, Inglewood, Calif. He is also a member of the E and R General Council.

Continued on next page ▸

and healing to people who do not speak the same language or salute the same flag, much less worship the same Christ.

Seeing this, the man of the world who has been taught that he is a self-made man, that his money is his because he has earned it, puts down these Christians as downright fools. But, you see, he can't hear what they hear. For they seem always to be hearing the Master saying to them: "A man's life does not consist in the abundance of his possessions" and "It is more blessed to give than to receive."

What puzzles the modern materialist even more is when he sees Christian men and women—intelligent young people who might have done well in industry or in business—giving their lives as foreign missionaries. Here they are, thousands of them, sacrificing their lives in out-of-the-way corners of the earth. Why do they do it? The practical man can't find the answer. He can't find it because he cannot hear the voice of Him who seems to keep saying: "And I have other sheep, that are not of this fold; I must bring them also. . . . " "Go into all the world and preach the gospel to the whole creation."

Established Patterns

In our country we have those strange people, mostly young, who seem intent on devoting their lives to making friends with people of other races, treating all as equals. Such young people insist on breaking the long-established patterns of racial segregation. And members of White Citizens' Councils, by whatever name, organized or unorganized, deem them mad. But the members of the White Citizens' Councils have never heard in their hearts—though they may often have heard with their ears —the words from the *Acts of the Apostles:* "God made from one every nation of men to live on all the face of the earth."

Finally, as those who are pastors know, one finds in every congregation and in every community those generous souls, bless their hearts, who literally wear themselves out for others. They teach church-school classes, help with the youth program, serve on committees, do all sorts of things for which no one ever pays them a cent. And all of them have neighbors who shake their heads and say: "Crazy fool! Why doesn't he spend his time at the office, if he has so much energy? Why doesn't he relax in front of a TV set? Who does he think is going to thank him for knocking himself out on a Red Cross drive or a Community Chest campaign?"

But all these people go right on dancing their dance of helpfulness to others. Why? Because they keep on hearing the music of heaven, and it seems to say to them: "You are not your own; you were bought with a price." "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

LET'S LIVE 1959 DAY BY DAY

(Continued from page 9)

golf and the theater, we have time for the reading of the Bible. Some women will find that the best time is after the other members of the family have left for school or business. Some men will be able to use the time spent in commuting and others can set aside the first fifteen minutes after they arrive at the office. Almost any woman could cut fifteen minutes from her daily telephone conversations and gain both the extra time she needs and be a blessing to her neighbors and the telephone company. And if a man can find the time in no other way, he can get up fifteen minutes earlier.

So somewhere early in the day set apart fifteen uninterrupted minutes for yourself. Open the *Gospel According to Matthew* and asking yourself constantly "What is God trying to say to me through this book?" begin reading. As soon as you come to a group of words or a sentence which you feel you can take as your marching orders for the day, stop and think about the idea which has arrested your mind. Hold it up against the day which lies ahead of you—the appointments, the chores, the possible opportunities, the probable frustrations.

Fix in your mind the determination that for this one day you will live by those marching orders, and then spend the rest of your fifteen minutes in quiet prayer—telling God honestly what is on your mind, praying by name for those you love and asking God's help as you try to translate his commandments into your actions. And do the same thing the next day—starting your Bible reading where you stopped the day before.

The fourth step is simple but important: throughout the day keep reminding yourself both of what you are trying to do and how God provides you with the strength you need. Do not let yourself get lost in a forest of duties and do not let anything pull you from the path you have chosen. Train yourself to check your bearings frequently, to replenish your spiritual stores and then to take the trail again—refreshed and renewed.

Walking down the school corridor, making the bed, climbing the stairs, preparing lunch—say to yourself something like this: "God has been with me even when I have not been thinking about him. He is the source of all the strength I have. He is the origin of all I am. He gives me the very breath which I draw at this moment. I will trust him. I will rejoice in him. I will seize every chance to obey him."

And the fifth step: actually practice what you have been praying, actually bet your life on the God whom you have been affirming. If your Bible reading for the day has led you to see that you need greater patience, do not think of the first irritating person who crosses your path as a handicap; count him an opportunity and practice the patience for which you have prayed.

If the thought for the day has been concerned with the importance of honesty in all human relationships, be even sterner than ever with any temptation to pervert the truth. Speak the facts in love but speak the facts; and refuse to be deterred by anxiety about the effect of the facts on your pride, your reputation or your financial security.

Helping your children understand the meaning of God in their lives, offering to teach a class in your church school, speaking out against some injustice in your office, your neighborhood or your town, taking the first step toward reconciliation with someone from whom you have long been estranged—whatever the direction in which your morning meditation has pointed you, seize any chance you can to do something about it at once. And, if possible, get the whole job done immediately but if not, at least get started. Make the first step, take the irretrievable leap. Commit yourself in such a way that you will have to follow through.

The final act is done when you retire, just before you go to sleep. For good or for ill the day is behind you and, returning it in the evening to him who gave it to you in the morning, you use a prayer like this: "Now the day is over, God. Some things I have done well and other things I have done foolishly. If everything depended on me, the final result of the day might be unrelieved failure. But everything does not depend on me, for you have the power to take my small efforts and make them a part of your mighty plan. So I leave this day with you, asking you to forgive its sins and redeem its wrongs and, praying that you will grant me tomorrow a cleaner mind and a warmer heart, a steadier soul and a surer will than I have had today. This day is past my ability to do anything more about it and, letting it slip away from me, I also loose my grip on all my doubts and fears concerning it. When the day began it belonged to you and me together. But now that the day is over it belongs to me no longer. Now it is yours alone. As I lay the burden down, I know that you have already taken it up and I praise and glorify your holy name."

The next meeting of the General Synod of the United Church of Christ will be held at Oberlin College, Oberlin, Ohio July 5-9, 1959. It is hoped that the constitution for the United Church will be ready for presentation at that meeting.

LETTERS

(The following letter by Dr. Albert Schweitzer was sent directly to Dr. Reginald H. Helfferich, executive secretary of the E and R Commission on World Service, who offers this word of explanation.)

Informed that a financial crisis had arisen at Lambaréné, this writer was sent in 1956 to offer assistance. The immediate gift of $5,000 was an answer to prayer, Dr. Schweitzer said, for the hospital funds were depleted and supplies had arrived for which there was no money.

The grand doctor was deeply moved by this gift which had answered his prayer for help. He will not ask men for aid, for he believes God will send what is needed.

Since that visit in 1956 the Evangelical and Reformed Church through its Commission on World Service has sent $22,000 in cash; forty-five bales of TB and Leper Kits provided by the Women's Guilds; two tons of Multi-Purpose Food for the leper village; syringes and medical supplies; toys and gifts for the children of the leper village and hospital; hundreds of pairs of shorts converted by Women's Guilds of the St. Louis area from men's trousers which were out at the knees; 110 mosquito nets for hospital beds made by women of the Buffalo, N. Y. Regional Women's Guild; and children's Christmas gifts given by youngsters in church schools.

The commission has also provided over half the cost of sending seventeen of the finest milch goats in the United States, new dental office equipment, $20,000 worth of medicines and a veterinarian to treat the goats and sick animals at Lambaréné.

Just after receiving the latest gift of fifteen bales of TB and Leper Kits and a cash gift of $5,000, Dr. Schweitzer wrote the following letter:

Lambaréné, Africa

DEAR FRIEND:

I am deeply moved by the grand gifts which your church has given to my hospital. Express to your people my deep thanks for their great kindness.

My hand, which suffers always more from writer's cramp, does not allow me to write to you fully as I should like to do. From year to year, the work to which I have given myself becomes larger and more difficult. I ask myself how long I can carry it, but I always manage to accomplish it. That people are so good to my work and to me always gives me new courage and strength.

Greet the kind people of your congregations most heartily for me.

Albert Schweitzer

Long Beach, Calif.

TO THE CO-EDITORS:

It has seemed to me that one of the features that made *United Church Herald* an authentic journal of the United Church of Christ was the listing of names in the "Church and ministerial record" columns without denominational headings.

To me this was a symbol of our unity and I was exceedingly sorry when I read that this important information was to be listed in the future under separate E and R and CC captions. How can we be truly united if we continue to emphasize our separateness in this fashion?

I sincerely hope that the decision will be reversed at once so that we may have a united listing in the united journal of the United Church of Christ.

Emerson G. Hangen
Minister, First Congregational Church.

★

Jefferson City, Mo.

TO THE CO-EDITORS:

This is to congratulate you on the fine publication *United Church Herald.*

I am particularly enthusiastic about your apparent intention to bring to the attention of the church membership and to the public in general matters that are of paramount importance to Americans.

The article entitled "Public Funds for Parochial Schools" by Harold A. Bosley is certainly a timely one and one which we are prone to refrain from discussing even among ourselves.

United Church Herald can and should, I believe, take the lead in making a special effort to enlighten the public in general and especially our denomination on this and similar important issues such as: interfaith marriage, politics, foreign aid to countries where Protestants are persecuted, etc.

Donald A. Townley
Central (E and R) Church.

★

Iowa City, Iowa

TO THE CO-EDITORS:

I am very pleased with *United Church Herald.*

However, I am disappointed to find that in the "Church and ministerial record" the listings have recently been divided into separate E and R and CC columns. Does this revision promote unity? Cannot the lists be combined in such a manner as to give consistent information about each person, yet at the same time provide a unified presentation.

Mrs. Lawrence R. Mack
Mission (E and R) Church.

★

Shafter, Calif.

TO THE CO-EDITORS:

I am delighted with *United Church Herald* in every respect.

Our board of religious education sponsors an informal discussion group. This group has been concerned with the nuclear test ban problem from a standpoint of our moral obligation in the matter. When "The War Against God" by Norman Cousins appeared in the November 20 issue, I felt well supplied with discussion material, and from a man striving so hard to make the awesome facts known.

We intend to use your material often in this group, confident that it will continue to be outstanding.

Mrs. Joe Norris

★

Wausau, Wisc.

TO THE CO-EDITORS:

When the first number of *United Church Herald* appeared, it was a pleasant surprise; the second was even better; but the third number, which has just come, is so excellent that I am ordering extra copies to give to my friends.

I like particularly the articles "Public Funds for Parochial Schools" in the November 6 issue and "Have We Forgotten What Thanksgiving Means?" in the November 20 issue. What also appeals to me are the many illustrations and the artistic and lucid captions.

May I say that I have been a "constant reader" of our church papers since the early eighties. By now I ought to be a fair judge of such publications. I retired from the active ministry in 1956 after sixty-one years of service.

Carl Nagel
E and R minister.

★

Cleveland, Ohio

TO THE CO-EDITORS:

I appreciated Prof. Victor Obenhaus' review of *American Protestantism and Social Issues 1919-1939* by Robert Moats Miller in the November 6, 1958 issue of *United Church Herald.*

I must, however, call attention to one serious error of fact in the book. On page 102 the statement is made that Herman J. Hahn, identified as a Buffalo pastor, was expelled "from the Socialist party for advocating armed insurrection."

According to the national secretary of the Socialist Party, Mr. Hahn was never charged with advocating such views and remained a member of the Socialist Party until the time of his death.

Since Mr. Hahn, during his ministry at Salem Evangelical and Reformed Church, was widely esteemed in the community and in the denomination, it is unfortunate that such an inaccuracy crept into a presumably scholarly work and I consider it important that his views, however unpopular, should not be misrepresented.

Huber F. Klemme
Associate director,
Council for Christian Social Action.

Continued on next page

Chapel Hill, N. C.

TO THE CO-EDITORS:

I am very sorry if I misrepresented the views of the beloved Herman J. Hahn in the very brief reference to him in my book, *American Protestantism and Social Issues 1919-1939*. My statement was based upon the following item in the *Christian Century*, May 8, 1935, p. 620. I quote:

New York Socialists Expel Radical Minister

The state socialist committee, meeting at New York, affirmed the action of the Buffalo local in expelling Herman J. Hahn, pastor of Salem Evangelical Church, and four others, on charges of belonging to a revolutionary policy committee and advocating armed insurrection. This action of the state committee was foreshadowed at the meeting of the national executive committee, recently held here. The expulsion is final, in the opinion of some, there being no provision in the constitution for appeal to the national committee in matters of local discipline.

Robert Moats Miller
Assistant professor of history,
University of North Carolina.

★

Somonauk, Ill.

TO THE CO-EDITORS:

Thank you for publishing the article by Norman Cousins. It gives a new dimension to the role of religion in this age of man's scientific achievements which has got so far ahead of his moral and ethical advance. Mr. Cousins' stinging criticism of organized Christianity summed up in his paraphrase of Pascal to the effect that "Christianity has not involved itself in the human situation . . . it has been wandering around the circumference instead of embracing its center" is unfortunately true. Rather than refuting this criticism is not this the time when the church should undertake "an agonizing reappraisal" of its mission to the world?

Wilfred Wakefield
Union Congregational Church.

★

Wheat Ridge, Colo.

TO THE CO-EDITORS:

This letter refers to an article by Herman F. Reissig in your issue of October 23, 1958 which quotes a telegram sent to President Dwight D. Eisenhower and to Secretary of State John Foster Dulles by our Council for Christian Social Action.

As a contributor to *Our Christian World Mission* which supports the CCSA, I want to question the propriety of this telegram on the following grounds:

First, the critical implications in the telegram concern matters that are not simple; no doubt there are a great many members of the United Church of Christ who are well informed and who would honestly disagree with the criticisms. It does not seem to me that any committee should be authorized to act publicly for the church on any controversial matter, especially where there is no clear moral issue, except that arguments on both sides might be presented without committing the church to either side.

Second, the telegram and publication were badly timed. The date of the telegram and date of publication were both during a political campaign. The authors and publishers probably did not consider this point important but inevitably a question can be raised if there may have been conscious or sub-conscious political motivation.

Third, and most important, the competence of the CCSA to give advice to the Government on questions of foreign policy looks doubtful. We must remember that foreign relations is one of the most important functions of government. We may be sure that any administration of our government employs what it thinks are the best brains and the best training in this field that the country affords. The Secretary of State is supported by the employment of hundreds of professional students and advisers in this field. I feel confident of the wisdom and integrity of Mr. Dulles and see no reason to question his Christian motivation or his will to attain just world peace. The same can be said of his predecessor. The fact that these two would not always arrive at the same policy in every case shows that issues often are too subtle and confused to be either black or white.

Claude K. Shedd

It is very true that the State Department has expert advice on foreign policy and that its position ought to be given careful consideration. This does not mean that its positions are always right or above criticism by the people. The right of petition is essential to democratic government and guaranteed by the Bill of Rights. Ultimately it is the American people who determine the main issues in United States foreign policy and they therefore have the responsibility to bring their best judgment to bear upon policies as they are being made.

The CCSA takes seriously its responsibility to review policies in the light of Christian principles. At least three members of its International Relations Committee give full time to study of these foreign policy problems. Other members make it their chief avocational interest. The committee is in close touch with other church, voluntary and governmental agencies concerned with international affairs. The recommendations of this committee are given serious consideration by the twenty-four members of the CCSA chosen by the churches for responsible consideration of problems in international, racial and economic affairs. The churches established an agency so that critical judgments would be expressed on important policies affecting the peace and security of th world.

The telegram had no partisan politica implication in its timing. China polic was not a matter on which either of th parties took a strong position nor was i a major issue in the political campaign The CCSA believed it to be a matter o such importance that it felt its judgmen should be made known to the Presiden and Secretary of State.

Ray Gibbon
Director,
Council for Christian Social Action.

★

Elyria, Ohio

TO THE CO-EDITORS:

Thank you for bringing us Norman Cousins' article, "The War Against God." It is a tremendous challenge and one tha will appeal to all those who feel that the church asks too little of its members There are so many people who feel that even if the good ship "Humanity" is not foundering as badly as Mr. Cousins thinks but has merely come into a spell of heavy weather, there still must be something more constructive to do than sit on deck and discuss whether one should be ex pected to sit next to a Negro in case it becomes necessary to lower the life boats

Helen M. MacKenzie

★

Philadelphia, Pa.

TO THE CO-EDITORS:

The Board of International Missions has available for free distribution to ministers of the United Church of Christ a limited quantity of books of historical interest originally published by the Board of Foreign Missions of the Reformed Church in the United States. They are as follows:

History of the China Mission—1914—W. E. Hoy;

The Apostle of Ryo-Y—1917—A. R. Bartholomew (Herman H. Cook);

Tohoku the Scotland of Japan—1918—Christopher Noss;

Forty Years in Japan—1925—J. P. Moore;

The Martyr of Huping—1925—A. R. Bartholomew (William A. Reimert);

Fifty Years of Foreign Missions of the Reformed Church in the U. S.—1927—Committees (1877-1927).

Storage space granted us by the Schaff Building management for some years is being given up. We wish to move these materials as early as possible and will, therefore, welcome requests at the earliest possible date. They should be addressed to the Board of International Missions, Evangelical and Reformed Church, 1505 Race Street, Philadelphia 2, Pa. Shipments will be prepaid.

Dobbs F. Ehlman
Executive secretary,
Board of International Missions.

BOOKS

RELIGION AND FAITH IN LATIN AMERICA

By W. Stanley Rycroft *(Westminster Press, $3.75)*

A MODERN PARODIST of Kipling has said: "If you can keep your head while all around you others are losing theirs, you just don't know what's going on!" If, in similar vein, you can remain complacent over the attacks on religious liberty in Latin America and the challenge that Roman Catholicism has aimed at the heart of a burgeoning Protestant Christianity there, then plainly you haven't read W. Stanley Rycroft's *Religion and Faith in Latin America.*

Dr. Rycroft's new book is not guaranteed to make you lose your head, though it will probably wreak havoc with all vestiges of Protestant Christian apathy and half-heartedness over our stake in the future of Latin America.

The basic problem there is not a new one. The author sums up that problem in these words: "The Roman Catholic Church, which has dominated the Latin American countries for four centuries, is a totalitarian institution, and it has conditioned the individual to authoritarianism rather than to democracy." It is not hard to agree with the author's conclusion that such a religion fails to minister to the soul of man and to satisfy his deep-seated needs.

Dr. Rycroft's candor is refreshing. He speaks the hard truth with prophetic courage when he says: "Clericalism has been the bane of political life in Latin America. Supported by the church, dictators have wielded tyrannical power over the people, and some do so even today. Nowhere else in the world can the evil effects of clericalism be seen so manifestly as in Latin America." To have the truth told so clearly and so honestly and documented in depth by such a scholar can be viewed only as a great service to the cause of Christianity.

The author renders another service when he traces the major outlines of religion in Latin America from the pre-Columbian period to the present. Here we learn that in 1916 there were only 200,000 Protestant Christians in all of Latin America, whereas now their number has grown to 5,000,000. Even though these figures indicate a real advance of evangelical Christianity in Latin American countries, they are not likely to cause anyone to become overly optimistic as long as they are put side by side with the 154,000,000 Roman Catholic population of Latin America.

It cannot be denied, however, that Protestant Christians have been growing in strength and numbers in Latin America. This has served as the prime cause of consternation among Roman Catholics for some time now, calling forth the fiery brands of persecution upon the heads of their fellow Christians.

"During the Civil War which lasted from 1949 until 1953 in Colombia and in the political turmoil of succeeding years, the Roman Catholic Church not only supported dictatorships, but sought by every means to eradicate the Protestant minority. Seldom has the persecution of a religious minority in modern times assumed such proportions or been carried on in such a relentless way. Fanatical elements took advantage of what appeared to be the official attitude of the government and the church toward Protestants, and the persecution took the form of destroying or damaging church properties, killing or injuring individuals, closing churches and waging a systematic system of defamation in the press and over the radio."

These, then, are some of the new facts which cannot be ignored. They could be multiplied almost indefinitely by experiences of our missionaries, who suffer everything from having their cars plastered with manure to outright martyrdom.

What makes this situation so difficult is that other Protestant Christians in the United States do not always know what is going on in Latin America. Quite often the full truth of what our Protestant Christian missionaries and nationals must endure in the way of persecution is never told to United States church members. The facts are usually suppressed on the basis that their publication might be noted in the Latin American communities of their origin and thus render the local Roman Catholic authorities so unhappy that further reprisals would only result in greater physical danger to missionaries there. That is an added reason why United States Protestant Christians should ponder the hard realities presented factually and forthrightly in this book.

Jerome Jay Fussell
Missions editor, Board of Christian Education and Publication, Evangelical and Reformed Church.

STRIDE TOWARD FREEDOM: THE MONTGOMERY STORY

By Martin Luther King Jr. *(Harper and Brothers, $2.95)*

IN 210 PAGES of eloquent text, the 29-year-old leader of the nonviolent resistance movement in the South tells the full, inside story. This remarkable effort lasted for more than a year. "The Montgomery (Alabama) Story" became known around the world and vastly heartened Negroes, not only throughout the United States, but also in Africa. It could have immensely important effects on white-colored relations on that volatile continent.

The book reveals a personality of rare nobility and deep insight. Humility and dignity of spirit, indignation at injustice and goodwill toward the oppressor, fear and courage, idealism and practical judgment, appreciation of the role of the individual and of the necessity for organized mass pressure, understanding of the interplay of legal procedures and of the appeal to public conscience—these "opposites" are reconciled in a creative synthesis seldom achieved in such confused situations.

Nowhere in modern literature, so far as this reviewer is aware, is there a more persuasive statement of the method of active nonviolent resistance. Moreover, the Montgomery movement—led by Christian ministers of the Negro race (and one white pastor of a Negro congregation) in the name of the Christian faith—is one of the shining examples of such a method's effectiveness. At the same time, the supporting decisions of the Federal court, coming at the end of more than a year of struggle, played a crucial role.

This is a significant book for all Americans to read, ponder and use as a guide to behavior in a time of crisis. One hopes it may also be widely read in other lands for the convulsive struggle for justice and recognition is world-wide, and healing rather than holocaust is desperately needed.

Galen R. Weaver
Secretary for religion and race, Department of race relations, CC Board of Home Missions.

THE SPIRIT OF AMERICAN CHRISTIANITY

By Ronald E. Osborn *(Harper and Brothers, $3.75)*

AMERICAN Christianity has a character all its own and this author believes that it can be best understood by reference to the frontier conditions out of which it emerged. The churches in this land are for the most part "gathered churches" and were established by people who had a deep concern for faith and who covenanted first in temporary quarters, then building a church and supporting a minister. The expanding frontier gave to the people a sense of urgency for the divine mission and withal there was born an optimistic faith in the future.

Inevitable was the emergence of the element of "activism"—indeed our Christianity is more naturally expressed in dedicated activity than in dogma or liturgy. On the frontier the people were often lonely, hence a high value was placed on the ministry of friendly fellowship. It still has an important place on the rapidly changing American scene. The puritanical

Continued on next page ▸

moralism of so much American preaching contributed immeasurably to civilizing the rude frontier. Other important factors have included the separation of church and state, the spirit of independence, the highly developed sense of personal responsibility and/or stewardship and the close personal relationship between pastor and people.

The author recognizes the great diversity of Christianity on the American scene, yet he is convinced that beneath the surface there is an "underlying unity" based on common beliefs about God and Christ and immortality. This is a splendid book and is to be highly recommended to both lay and ministerial readers.

Stiles Lessly

Minister,
First Congregational Church,
De Kalb, Ill.

FOUR EXISTENTIALIST THEOLOGIANS

Edited by Will Herberg *(Doubleday and Co., $4.00)*

WILL HERBERG, professor of Judaic studies and philosophy at Drew University, here brings together carefully selected writings of four of the most influential philosophical and theological thinkers of our day.

He labels them all "existentialist" and does a superb job of explaining why in a general introduction of admirable clarity. If you don't know what existentialism is or means, here is your chance to find out. Herberg defines it and then presents some of today's finest representative thought.

He has chosen Jacques Maritain, Roman Catholic; Nicolas Berdyaev, Russian Orthodox; Martin Buber, Jewish; and Paul Tillich, Protestant. A sharp biographical sketch of each man brings him into clear focus.

The appeal of existentialism is that it faces basic questions of meaning, existence, life and death in terms of daily experience. Existentialism speaks to man in the crisis of the contemporary world. It is not concerned so much with essence, as with existence—less with the "whatness" of a thing than with its "thatness" or the fact of its existence.

Herberg gives these four giants a thorough setting and then provides choice passages in which they speak for themselves. The peculiar power and directness with which these men have spoken, not only to those within the community of faith, but to those outside, is here clearly manifest. This volume will be very helpful to the thoughtful minister who wishes to keep himself oriented within the significant thought currents of his own time.

Harland G. Lewis

Minister,
First Church of Christ,
Farmington, Conn.

JONATHAN EDWARDS: FREEDOM OF THE WILL

Edited by Paul Ramsey *(Yale University Press, $6.50)*

ACCORDING to Perry Miller, prince of critics of New England literature and general editor of the works of Jonathan Edwards of which this volume is the first to appear, the author of *Freedom of the Will* was "the greatest philosopher-theologian yet to grace the American scene." There are few who will deny this or the companion assertion that this particular book is the one "through which the author's fame has been most widely spread abroad, even to the multitudes who have known the book only by hearsay."

Paul Ramsey's 128-page introduction to the work is a model of its kind—forthright and clear in style, isolating and analyzing the issues dealt with in the book, well supplied but not encumbered with helpful notes—the product of careful and competent scholarship.

After touching briefly on Edward's life and the circumstances in the then theological world which occasioned the writing, Dr. Ramsey outlines the book's basic argument and then describes the way Edwards meets the position of his intellectual adversaries: (1) Thomas Chubb, the amazing journeyman who used his spare time to conduct a study group in Salisbury, England and to write literature in defense of Arianism, the theology that glorified man's freedom; (2) Daniel Whitby, a priest of the Church of England who took the lists against Calvinism, and (3) the man who is now forgotten as a theologian though immortal as a hymn-writer, Isaac Watts, a mellowed Calvinist, like Edwards a Congregational minister. One of Dr. Ramsey's most interesting sections is on Edward's inheritance of ideas from John Locke and his deviation from them.

Edwards, as everyone knows, was something of an infant prodigy, entering Yale at the age of 13 and reading Locke on the human understanding the next year. From Yale he went briefly to a Presbyterian Church in New York City and after tutoring at Yale left in 1727 for the place where his preaching was to produce one of the most notable—and questionable—revivals of religion in our history—Northhampton, Mass. It was in Stockbridge, whither he had gone in 1751 to preach at a small church and do missionary work among the Indians, that he completed his *magnum opus* on the *Freedom of the Will.*

This was directed against what was known as Arminianism, or the doctrine supposedly taught by Arminius. Actually Arminius, whose un-Latinized name was James van Herman, and who had lived in the Netherlands a century and a half before, was almost as much of a Calvinist as Calvin. But by teaching a milder form of predestination which tried to shield God from the charge of being the author of sin he seemed to his opponents to be casting a shadow on God's sovereignty and putting man in God's place. Though we would regard him today as a most conservative Christian, at the time that Edwards appeared his name was attached to every humanistic idea our ancestors in New England did not like.

It is interesting to note that the direct inheritors of the theology of Arminius are the Dutch Remonstrants who are now joined in the International Congregational Council with American Congregational Christians.

In part two the author asks "whether there is or can be any such sort of freedom of will as that wherein Arminians place the essence of the liberty of all moral agents"—which he answers with a resounding *No!* He then goes to the crux of the problem and proves (at least to his own satisfaction) that the obligation to obey God is consistent with the moral inability to do so.

When in 1758 Edwards died of an over-inoculation for smallpox at Princeton, whither he had gone to be the president of the university two months before, this country lost a thinker who "did not merely express the thought of this time. He stemmed it and molded it." And for the understanding of his genius no book avails better than the *Freedom of the Will* now set forth by Prof. Ramsey so definitively as to be destined to become itself a classic.

Douglas Horton

Dean,
Harvard Divinity School.

IN TIME OF TROUBLE: A GUIDE TO DEEP AND ABIDING FAITH IN GOD

By Ralph H. Read *(American Press, $2.75)*

THIS LITTLE book deserves its subtitle. It is written sensitively out of a pastor's heart to the heart of his people and others like them, in simple words, to find them where they live, when they are in trouble. Dr. Read exhibits the answers of Christian faith to life's hardest questions arising from experience, including what we often cannot understand and what a Christian can then do about it. And he exhibits them so persuasively that they will come to most of us with the force of demonstration.

Russell Henry Stafford

Moderator,
International Congregational Council.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

IT'S NOW OFF THE PRESS

IT'S NOW OFF THE PRESS

THE new *Pilgrim Hymnal,* the latest successor to the "Bay Psalm Book," the first book published in English on the North American continent, is now off the press. The product of nearly five years of intensive study and research, the *Pilgrim Hymnal* promises to be one of the outstanding hymnals of the twentieth century.

Sir William Gladstone's classic remark in referring to the American Constitution as "the most wonderful work ever struck off at a given time by the brain and purpose of man" is rightly reserved to describe the great guiding charter of our national life. To attempt to apply it to the new hymnal, however wildly enthusiastic one might be, would not only be manifestly inappropriate but decidedly presumptuous. No such claim is made for the new hymnal. Nevertheless, in its own sphere, it may prove to be a landmark in American hymnody, as Henry Ward Beecher's justly famous hymnal *Plymouth Collection of Hymns and Tunes* was a hundred years ago.

The one supreme criterion for judging the excellence of any modern hymnal, apart from the intrinsic quality of its hymns and tunes, is the degree to which it can be said to be truly ecumenical. If there is any point at which sectarianism is out of place, it is in the hymnody of the church. Since every communion, each century and all lands have contributed to the enrichment of the church's heritage of music and praise, all should be represented in any worthy hymnal.

In this respect the new *Pilgrim Hymnal* has undoubtedly broken new ground and taken a bold step forward. Here one will find some of the best of the early plain song melodies, several of the stately chorals and psalm paraphrases, many of the great Welsh tunes and American spirituals, a fine selection of children's hymns, some of the better, well-established gospel songs and a number of outstanding contemporary hymns. This is a hymnal for those who want to share fully and deeply in the rich worship of the world-wide church.

While striving for a greater catholicity in content, every effort has been made to insure the genuineness and usability of the hymns selected. Every hymn has been carefully studied to ensure authenticity of text and tune. Alterations, where they occur, are clearly indicated. Many tunes have been transposed to a lower key to facilitate singing for men's voices. Time signatures are included wherever appropriate. Tune names and meters are given with each hymn. No tune is used more than three times with the one exception of TRURO so as to avoid overworking any one tune and as a means of increasing the range and vitality of the music.

In addition to the hymns, of which there are 456, there is an enlarged and improved section of choir and service music, including doxologies, canticles, chants, choral responses, versicles, descants, communion selections and hymns suitable as anthems. With this book in hand any choir will find an ample number of fine anthems and responses to provide for all the musical needs of the Sunday service. This should prove especially beneficial to smaller churches where budgetary requirements preclude the purchase of special choir music.

The liturgical aids and worship materials have been expanded to include forty-eight responsive readings from the Psalter and twenty-eight unison readings from the Old and New Testament and the Apocrypha, using the Revised Standard Version. There are also several orders of service (Sunday worship, communion, reception of members, sacrament of baptism of infants and adults and confirmation). Added to this is an unusually fine selection of prayers and other aids to worship, many drawn from early Reformed sources. Each reading and worship aid is numbered separately. Any minister or layman with only the new *Pilgrim Hymnal* available would be able to conduct a complete service of worship. It is, in part at least, a combined Bible, prayer book and hymnal.

As it would be inappropriate to send a Christmas present to a friend in a drab and flimsy package, no effort or expense has been spared to make the new hymnal as attractive and durable as possible. Bound in red and blue, with a special edition in leather, each copy opens flat to facilitate handling. The special non-glare paper used insures the readability of text and tune. The book represents a high achievement in modern bookmaking. For prompt delivery, copies may be ordered from Pilgrim Press at $2.00 each (for 25 copies or more).

The compilers offer the hymnal to the churches with the prayer that through it "God may be rightly praised and loved, according to the power of the spirit that worketh in us, through Jesus Christ our Lord."

ALBERT C. RONANDER

Mr. Ronander, administrative assistant of the CC General Council, was executive secretary of the Hymnal Committee.

THE PROBLEM OF JUSTICE AND THE POWER OF LOVE

(Continued from page 13)

science is uneasy about race relations because we know that prejudice prevents the Negro child from having "equal" opportunities with our children. And our conscience is uneasy about the status of colonial peoples because they resent the inequalities of power and privilege which we take for granted.

Christian Ethic

It is interesting, incidentally, that the new step in race relations in our country has been initiated by the Supreme Court on the basis of implementing the Bill of Rights in our Constitution which insists upon "equal treatment before the law." That Bill of Rights is derived from an eighteenth-century secularized version of the Christian ethic. The Enlightenment made the mistake of regarding equality as a too simple possibility. But that did not prevent it from contributing a creative thrust to Western civilization in general and to our nation in particular whenever it was necessary to challenge traditional and established inequalities.

In our case, this affected Negro-white relations in which the Christian church was inclined to a complacent acceptance of inequality while secular idealism, embodied in our Bill of Rights, challenged these inequalities. Here, as in the case of the equality of the sexes, we must freely admit that the religious community lagged behind the political and secular community on moral creativity.

The norm of equality as a regulative principle of justice proved to be more relevant than the purer norm of "love." This norm is usually too pure for application to collective problems. It must be transmuted into norms of justice. Regulative principles of justice are liberty and equality. It must be admitted that secularized forms of Christianity in the eighteenth century were more explicit in elaborating these norms than any orthodox Christian theory.

Optimistic View

But justice is distinguished from love not only by the calculation of rights but by their enforcement. It was this facet of justice which the Enlightenment obscured because of its optimistic view of human nature. If we adopt the more Christian view of the universality of self-regard or self-love, we must come to the conclusion that it is not only necessary to arbitrate competing claims but to provide enough power to enforce the claims since men are neither rational nor virtuous enough to grant any claim if there is not power to enforce it. There cannot be equal justice without an equilibrium of power, for powerlessness invites the strong to take advantage of the weak.

The progressive justice of the democratic world has been due to a progressive equalization of social power. Some of this equalization has been rationally and morally contrived. Modern civilization has, in other words, taken rational precautions against the irrationality of men.

When it is maintained that justice requires power to preserve it, this does not imply that every form of justice must be established and preserved by force. Force is only an overt, physical and negative form of power. Power, in this context, means any form of vitality and prestige by which we can enforce our desire and prevent the desires of someone else.

In a democratic society, the chief form of power is the political power of the vote, the power of the ordinary citizen to review the policies of his government and to dismiss his rulers if they do not establish peace and justice in the community. All other forms of power are derived from this broadly based political power. The fact that all Western communities have made progress in justice derives from the fact that even the economically weakest citizens have the power of the vote.

Essential Difference

The potency of political power (the vote) does not obviate the necessity of developing other forms of power for the sake of justice. The Negroes of America are the beneficiaries of more and more justice because, while many of them have been denied the vote in some states, enough have maintained the right to vote to influence the policy of governments. The essential difference between the race situation in America and in South Africa is that the Negroes have never been completely rightless here while they are in South Africa. They are rightless because politically powerless, for minimal political rights are a form of power.

It is significant, however, that even in a democracy which maintains universal suffrage, economically weak groups have found it necessary to develop other forms of power than the right to vote.

We note that the Negroes of Montgomery, Alabama, have availed themselves of another form of power, that of the boycott, to get rid of segregation on the public buses. The boycott is not as generally used or approved as the strike. But it is a nonviolent form of coercion which is generally recognized to fit into the pattern of a free society. We must all be morally humble enough to recognize that even the more "moral" people, and sometimes just the consciously moral people, have to be coerced to yield justice and respect to their fellows which ideally are the rights of every man.

We see, therefore, that a tolerable "brotherhood" in a larger community is not maintained by pure love but by system of justice in which there is both a calcula tion of competing rights and the mechanic of enforcing these rights by power.

Free Society

One of the many reasons why we Chris tians must not make the mistake of regard ing our faith as a simple panacea for the achievement of brotherhood is not only because piety does not inevitably bring forth the fruit of love but also because i never yields sufficiently pure and universa love to obviate the necessity of creating order by the power of government and o achieving justice within that order by an equilibrium of power. There must be some power of love or will to justice. If this is absent the community is confronted with the dreadful alternatives of allowing an anarchy of competing interests or suppress ing these interests by pure force, which means tyranny.

There must, in short, be an inclination to justice to make a free society possible. But the inclination to injustice, the tendency of even the "best" people to take advantage of others, particularly when act ing collectively as races or nations or classes, makes it necessary for even the most ideal community of our society to preserve and extend all these "mechanics" of justice.

Since there are many complex problems in calculating competing and conflicting rights and since the task of relating various forms of power and prestige to the purposes of justice is difficult, it follows that we need not only a spirit of relative disinterestedness to preserve brotherhood and justice but we also need a high type of discriminating intelligence to determine in what contingent situation this or that form of power may and can be applied, and this or that interest must be affirmed in favor of some other interest.

Cooperative Effort

This, among other reasons, is why it is not fair for Christians to claim a monopoly of virtue in preserving a free and just society. The more intricate the relations become, the more their management requires an intelligence which the pious and devout may, but need not, possess.

That is why modern free societies are never the simple fruit either of Christian piety or secular intelligence. Both have cooperated in the achievement of justice. We Christians, above all, ought not to make the mistake of insisting that it is our capacity to love which has established a just society. It has frequently been established on the basis of Christian insight that even the best men are sinners and that the community must, therefore, guard against their various forms of pride and vainglory.

OBITUARIES

MRS. SARAH KATHRYN BRAY, a member of the Community Church of the Circle, Congregational, in Mount Vernon, N. Y., died on December 2. She was the wife of Ferdinand Bray, a textile executive.

Mrs. Bray was president of the Young Women's Christian Association in Mount Vernon and a past president of the association in Holyoke, Mass. She was a member of the executive board of the Community Church. Besides her husband, she leaves a daughter and three grandchildren.

THE REV. DR. HARVEY C. COLBURN died on October 20 in Ypsilanti, Mich. A graduate of Hillsdale College and Oberlin School of Theology, Dr. Colburn's early pastorates were in Ohio. In 1918 he went to First Congregational Church in Ypsilanti. He retired after a twenty-year ministry.

Dr. Colburn served the Michigan Conference as a member of its board of trustees and served a term as interim superintendent.

THE REV. ANTON M. HANSON, a retired minister of Glendale, Calif., died November 22. Mr. Hanson was born in Bergen, Norway in 1876 and came to this country at the age of 8. He graduated from Palmer College in Le Grand, Iowa and did postgraduate work at Northwestern University and Princeton Theological Seminary.

Mr. Hanson served Congregational Christian churches in Iowa and went from there to Norfolk, Va. He later moved to Excelsior and Owatonna, Minn. In 1927 he went to Glendale as minister of First Church and served there for eleven years, completing his ministry in the church on Catalina Island.

Mr. Hanson leaves his widow, a son and two grandsons.

THE REV. WILLIAM O. HARRELL, a member of the Lincoln Association of Congregational churches, died in Elmwood, Neb. on October 22.

Mr. Harrell served Dunning and Park Churches in Elgin and Salem Church. He retired in 1947.

Mr. Harrell is survived by his widow and a daughter.

Word has just been received by *United Church Herald* of the death of THE REV. HENRY STANLEY HOLTON on July 5 in Boston.

Mr. Holton was born in Jaffna, Ceylon in 1888. A graduate of Gordon College and Seminary, he served churches in Dennis and North Middleboro, Mass. and was minister of the Congregational church, New Ipswich, N. H. until 1933.

Mr. Holton is survived by his widow, two sisters and two daughters.

THE REV. PAUL LEEDS, minister of the First Congregational Church at Kinder, La. for sixty-five years, died on October 15.

Mr. Leeds was born December 9, 1869. He went to Kinder in 1893, where he organized a Congregational church which he served until his death. This was his only church and he was its only pastor. Along with his work at Kinder, he was instrumental in organizing more than twenty missions and churches in the state. He was recently named 1958 Rural Minister of the Year for Louisiana, an award conferred by *The Progressive Farmer* and Emory University of Georgia.

Mr. Leeds was active until the very end of his life, having completed a full day's work the day before he died. He is survived by his widow, a daughter, a grandson and a great-grandson.

THE REV. GEORGE R. MC KEITH of Hankinson, N. D. died in retirement on October 10.

Mr. McKeith was born in South Shields, Durham County, England. As a young man he was active in church affairs and after extensive training was placed on the "Preachers Plan" serving as a local evangelist. The Congregational Conference of Somerset, England gave him standing.

Mr. McKeith came to the United States in 1911 at the request of the Nebraska Conference. He served pastorates in Iowa, South Dakota, North Dakota and three in Wisconsin. His ministry of sixty-six years covered a host of activities ranging from youth and Boy Scout work to Masonry and poetry writing.

Mr. McKeith retired from the active ministry in 1956. He leaves his widow and five children, one of whom, the Rev. Alfred B. McKeith, is a Congregational Christian minister in Earlville, Iowa.

THE REV. LOUIS C. F. MILLER, retired E and R clergyman of Easton, Md., died October 20 at the age of 70. Mr. Miller was educated at Elmhurst College and Eden Theological Seminary and was ordained in 1912. He served churches in New York and Pennsylvania. He was president of the Atlantic District of the former Evangelical Synod of North America, the first president of Susquehanna Synod, a trustee of Phoebe Home for the Aged, Allentown, Pa., and at various times a delegate to General Synod. A son and a daughter survive.

THE REV. EDWARD W. MOORE died September 24 in Auburn, Me. at the age of 86.

Mr. Moore was born in Champlain, N. Y. and graduated from Bowdoin College and Bangor Theological Seminary. He also attended Yale Divinity School. From 1901 to 1908 he served the Congregational church at Wiscasset, Me. and went from there to Berlin, N. H. where he served until his retirement in 1927. He is survived by several nieces and nephews.

THE REV. DR. AUSTIN RICE died in retirement in Egypt, Mass. on October 8.

Dr. Rice was born in Danvers, Mass. in 1871. He was educated at Amherst College and Yale Divinity School. He served his first pastorate in Forest Grove, Ore. and moved from there to Walla Walla, Wash. Dr. Rice was then called to the Wakefield Congregational Church in Wakefield, Mass. in 1907 and began a distinguished ministry which was to last for thirty-seven years.

Dr. Rice was an outstanding citizen, civic leader and was prominent in state and regional religious affairs. In an editorial, the Wakefield newspaper, *The Daily Item*, describing him as a "Man Among Men," said:

"His calm and collected judgment, his sincerity, integrity and personal feelings for people were outstanding. His enthusiasm for life and its activities and problems set a high example . . . and his sympathy and deep feelings for those in need of comfort in times of darkness and distress were widely appreciated."

After his retirement from the Wakefield church in 1944, he went to live in Scituate and after a few months was asked to become the interim minister of the First Trinitarian Congregational Church when its minister went into service. After the war he was appointed full-time minister and held this position until his "permanent" retirement in 1954.

Dr. Rice's first wife, Laura Lyman Rice, died in 1925. In 1931 he married M. Emma Vinal of North Scituate. He is survived by his widow, a nephew and a niece.

THE REV. DR. FREDERICK STOERKER, retired E and R clergyman of Lawrence, Kan., died November 1 at the age of 69. A graduate of Elmhurst College and Eden Theological Seminary, Dr. Stoerker was ordained in 1911 and served churches in Arkansas, Kansas and Missouri.

He is survived by his widow; a daughter, Eleanor, director of Christian education, Bethlehem Church, Ann Arbor, Mich.; and a son, the Rev. C. Frederick Stoerker, associate secretary for ecumenical voluntary service projects, United Student Christian Council, New York City. The Rev. Adolph Stoerker of Bethany Church, Louisville, Ky., the Rev. G. Carroll Stoerker of Pittsburgh and the Rev. Theophil Stoerker, superintendent of the Emmaus Home, St. Charles, Mo., are brothers.

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Chaplain: DR. ARTHUR E. WILSON, minister, Beneficent Congregational Church, Providence, R. I.

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CRUCIAL ASPECTS

(Continued from page 10)

religious faith. In one land I visited quite recently I was told that no person in the area was qualified to accept Christ as Lord of his life until he had first completely mastered fear. Persecution was a certain penalty for accepting Christ.

Dr. Bernard E. Meland of the University of Chicago, after returning recently from a teaching assignment in India, said: "What I found among Indian Christians, possibly opening up a new stage in Christian missions, was a readiness to confront differences with candor and with a charity of mind which acknowledges that behind the differences there is my brother."

Perhaps this attitude is not so "new" as it is important in this epoch of new conflict among men everywhere. For the Christian, there is no compromise in commitment among differences yet, with the Apostle Paul, he is becoming increasingly aware that "we have this treasure in earthen vessels."

We are entering an era when fraternal relationships among religions of the world's vast and growing population masses are of increasing importance. Freedom will be of growing importance, but freedom must be joined with deep mutual understanding and respect if the human spirit itself is not to become a permanent casualty. Spirit, thought and an enduring structure of reconciling fellowship in Christ are imperative requirements in this quest.

Finally, the rapid growth of communism and the possibility that its domains of power and enslavement will be extended provide other concerns that are well known. We therefore see anew the importance of Christian fellowships with survival qualities and a world Christian fellowship transcending the barriers of race, language and nationality. Important as administrative, organizational and historical concerns may be, it is only in the truths of God and of the Savior's vision, cross and resurrection that our hope is to be found.

Church and Ministerial RECORD

E and R Address Changes

BRANDON JR., WILLIAM C., to 1507 6th St., Peru, Ill. (change of residence).

FISCHER, WALTER C., Lester Prairie, Minn., to 4600 Church Rd., Evansville 12, Ind., pastor of Zoar.

HEFFLEY, THOMAS L., to 309 N. Linn St., Bay City, Mich. (retired).

JOHNSON, GEORGE R., Landover, Md., to R. 3, Box 298, China Grove, N. C., pastor of the St. Paul-Keller Charge.

KLEFFMANN, JOHN E., Elkton, S. D., to 403 Jefferson St., Fulton, Mo., pastor of Fulton.

MEYER, PAUL R., Minneapolis, Minn., to 2500 N. Talman Ave., Chicago 47, Ill., pastor of Nazareth.

PONTIUS, PAUL R., to 114 Oakland Ave., Greensburg, Pa. (retired).

SCHIFFMAN, MERL, to 315 E. St. Charles Rd., Elmhurst, Ill. (church office address).

SCHMIDT, JOHN L., (FSP) to New Trenton Rd., Highland, Ill. (change of residence).

SNYDER, ROY C., Baltimore, to 229 N. Potomac St., Hagerstown, Md., pastor of Zion.

STREICH, PAUL H., (M) Quito, Ecuador, to 17 W. Main St., Fleetwood, Pa. (furlough address).

WIENBRAUCK, ALBERT, to 314 W. McClellan St., Flint 5, Mich. (retired).

Code: FSP—Full-time synod president; M—Missionaries abroad or under appointment.

CC Calls

ALLRED, C. FRED, Mt. Bethel, Kallam Grove, New Lebanon, N. C., to Belew Creek and Salem Chapel, N. C.

ANGOVE, ARTHUR, to Garden Prairie, Madrid, Iowa.

ASKEW, REUBEN, to Turner's Chapel, Zion and Moore Union, N. C.

BAKKER, CORNELIUS N., Oakton Community, Evanston, Ill., to Hamilton, Mass.

BEARDSLEY, WHITMORE E., Hollywood, Los Angeles, Calif., to Pilgrim, Lexington, Massachusetts.

BOOKER, VERNON L., to associate, Los Altos United, Long Beach, Calif.

BOYSON, ROBERT E., North Parish Community, Haverhill, Mass., to Kalahikiola, Kohala, T. H.

BRAY, H. WINFRED, Randleman, N. C., to Burlington, Union, N. C.

CALCAGNI, CHARLES P., from assistant, to minister, First, Springfield, Vt.

CARTER, IRL E., Disciples, student, to Anita, Iowa.

CONNERLY, BERTON D., Park Community, Grand Island, Neb., to First, Chewelah, Washington.

DAMRON, ROY B., interim, Community, Ewa, to Pearl Harbor Memorial Community, Honolulu, T. H.

DOSS, CARL, to minister of Christian education, First, Redlands, Calif.

DRISCOLL, RICHARD, student minister, to John M. Schaefle Memorial, Los Angeles, Calif.

FLYNN, VERNON I., Good Shepherd, Park Forest, Ill., to Union, Pera, Istanbul, Turkey.

GOEHNER, LENARD, student, to part-time director of Christian education, Fairmount, Seattle, Wash.

HEINRICH, WILLIAM R., to New Braintree and Oakham, Mass.

HUDDLESTON, CHARLES F., Benicia, Calif., to Brea, Calif.

HUFF, GERALD E., Plymouth, Chillicothe, Ill., to Brainerd, Minn.

HULTMAN, ROBERT, to Hank's Chapel, Pittsboro, N. C.

JOHNSON, COURTNEY C., Methodist, to Middlefield, Conn.

KUEBLER, KENNETH L., E&R, to Clintonville and Embarrass, Wis.

MARSH, DEXTER, layman, to Village, Medway, Mass.

MC CULLAH, J. E., Salvation Army, Edmond, to Medford, Okla.

MC KINLEY, GEORGE O. A., South Milwaukee, Wis., to Charles City, Iowa.

MORLEY, ARTHUR, minister of Christian education, Old South, Union, South Weymouth, Mass., to Trinity, Lawrence, Massachusetts.

NICKERSON, DON L., Andover Newton Theological School, to Smith Mills, North Dartmouth, Mass.

OLNEY, CLARE E., to Blair, Neb.

ORD, JAMES, to director of Christian education, First, Tucson, Ariz.

PATTERSON, ELMER L., First and Second, Derby, Conn., to Wildermere Beach, Milford, Conn.

PETERSON, LEMUEL A., Hyde Park Baptist, Chicago, Ill., to executive secretary, Greater Seattle Council of Churches.

POLLARD, J. HYBERT, to Gaston, Ore.

RALPH, WALTER W., to Fond du Lac, Wis.

RUST, HENRY L., Dodge Center, Minn., to Longville and Remer, Minn.

SCHORTMANN, HARRY, to Federated, Warren, Mass.

SELDON, HORACE, Free Christian, Andover, Mass., to associate in Christian education, Massachusetts Congregational Christian Conference.

SWANSON, ROBERT O., Clearville, Mt. Union and Union Memorial, Pa., to Salisbury and Webster, N. H.

WELBURN, WILLIAM D., Federated, Weatherford, Okla., to Pasadena, Tex.

WIRT, WILLISTON, Pearl Harbor Memorial Community, Honolulu, to Community, Ewa, T. H.

CC Resignations

BROWN, CHESTER C., Medford, Okla.

GILL, CLAYTON H., Community, Altadena, California.

HART, WILLIAM C., First, Pittsfield, Mass.

HASSESSIAN, AVEDIS G., Cilicia, Pasadena, California.

INGHRAM, MARK G., Bostwick Lake, Rockford, Mich., to retire.

JONES, ALFRED W., Baptist, Brooklyn, Conn.

MELIDONIAN, NORAIR L., Gethsemane, Los Angeles, Calif.

NELSON, RUSSELL P., Presbyterian, Garvin, Minnesota.

POYTHRESS, OLIVE D., South Norfolk, Va., to retire.

SULLENBERGER, CARL L., Pilgrim, Pacific Beach, Calif.

WHITTEN, ROBERT A., Winchester, Va., to retire, June 30, 1959.

E and R Installations

BINGAMAN, GEORGE C., St. John's, Shamokin, Pa., November 23.

FRANKENFELD, PAUL H., St. John's, Michigan City, Ind., November 16.

HEDIGER, PAUL R., St. Paul's, Billings, Mont., November 2.

HIATT, CHARLES E., Bethel, Bear Creek, N. C., November 16.

HIEB, ALBERT A., United, Quincy, Wash., October 26.

HOSLER, GEORGE C., Evangelical Protestant, Albany, N. Y., November 16.

KNAPP, ROBERT P., St. Paul's, Laramie, Wyo., October 19.

KRUMLAUF, JOEL C., Byron, R. 3, Xenia, Ohio.

MASCHMEIER, RALPH F., as pastor of the Jackson Charge, South Wisconsin Synod, November 23.

MILLER, JOSEPH H., Trinity, Tamaqua, Pa., November 23.

PETZOLD, MILTON G., Unity, Antigo, Wis., November 30.

ROSS, ARTHUR E., St. Stephen's, Sandusky, Ohio, November 16.

SHELLY JR., EDGAR W., St. John's, Monroeville, Ohio, November 9.

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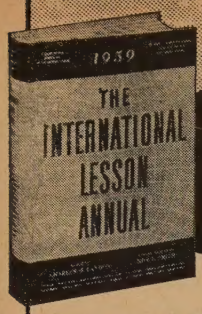

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STEVESAND, JOHN W., Zion, Union, Mo., November 23.

WELTGE, EDWIN H. P., Immanuel, Needville, Tex., November 9.

ZIMMERMAN JR., HAROLD L., Zion, Junction City, Kan., November 23.

CC Installations, Ordinations, Recognitions and Anniversaries

ALLEN, GEORGE T., ordination and installation, Mesa and Eltopia, Wash., December 7.

BISHOP, WALTER C., installation, First, Grand Marais, Minn., September 17.

CAMPBELL, IAIN C. G., installation, First, Weeping Water, Neb., November 16.

DYMOND, R. LEE, ordination, Warren Township, N. J., November 23.

FIRST SAMOAN, San Diego, Calif., dedication, November 22.

GEIGIS, ERNEST O., installation, Westhampton, Mass., November 30.

HARTMAN, WILLIAM A., installation, Court Street, Keene, N. H., November 20.

HOOD, NICHOLAS, installation, Plymouth, Detroit, Mich., November 30.

JOHNSON, PAUL E., ordination, North, New York, N. Y., November 30.

JONES, OWEN C., recognition, Plymouth, Los Angeles, Calif., November 9.

KNOPP, BENJAMIN, ordination and installation, Ebenezer, Sidney, Mont., November 2.

LORBEER, LLOYD, ordination and installation, Pilgrim, Los Angeles, Calif., November 30.

MANN, GEORGE J., installation, First, Berlin, N. H., November 2.

MOYER, JOHN R., ordination and installation, Ekalaka, Mont., November 13.

MUNZ, ARMIN C., E&R, installation, Red Lodge, Mont., November 16.

NORTH, New York, N. Y., 70th anniversary, December 7.

OTIS, Mass., rededication of church and dedication of organ, December 7.

PILGRIM MEMORIAL, Pittsfield, Mass., rededication, November 23.

PURVIS, JAMES D., installation, First, Woburn, Mass., November 16.

RICH, CLIFFORD W., ordination, Fauntleroy, Seattle, Wash., November 16.

RICHARDS, STACY S., installation as minister of San Miguel Parish, Uravan, Colo., and recognition of the Congregational Church of Uravan, November 24.

RYDER JR., RICHARD E., ordination and installation as associate, Newtown, Conn., November 12.

SIEKMAN, ARTHUR, ordination and installation, Miles City, Mont., November 12.

SIMONE, JOSEPH, recognition, Chicopee Falls, Mass., November 16.

SNOWDEN, GLEN W., ordination, Bethany, Foxborough, Mass., November 23.

SULD, HENRY, installation, United, Warner, N. H., November 23.

UNION, La Jolla, Calif., 50th anniversary, November 23.

UNION, Los Angeles, Calif., 40th anniversary, November 23.

WERNER, EDWIN L., E&R, installation, Pilgrim, Vineland, N. J.

WILBUR, RAYMOND B., installation, First, Brewer, Me., November 13.

WINHAM, ALFRED R., installation, Grace, Holyoke, Mass., November 23.

ZOSCHKE, LLOYD A., ordination, Eau Claire, Mich., October 28.

Changes in E and R Synod Rosters

In Central Pennsylvania Synod the Beaver Springs Charge has been divided. Christ Church, Beaver Springs; Grace, Troxelville; and St. Paul's, Beavertown, Pa. now constitute the Beaver Springs Charge, and Mt. Bethel, St. John's and Samuel's, all of McClure, Pa. constitute the McClure Charge.

Also the Boalsburg Charge has been realigned. St. John's, Boalsburg, and St. Peter's, State College, Pa. now constitute the Boalsburg Charge. Bethel, Pine Grove Mills, and Nazareth, Houserville, Pa. are now supply points.

In Lehigh Synod the Friedens Charge has been realigned. Friedens, Slatington, and Holy Trinity, Slatedale, Pa. now constitute the Slatedale-Friedens Charge, with Union, Neffs, Pa. becoming an independent charge.

In Philadelphia Synod the Anselma-Lionville Charge has changed its name to Chester Springs-Lionville Charge.

In Reading Synod the Allegheny Charge has been realigned. Allegheny Church, Alleghenyville, and Wyomissing, Gouglersville, Pa. now constitute the Allegheny Charge, with Christ (Yocom's), Reading, and St. John's, Gibraltar, Pa. constituting the Gibraltar-Grill Charge.

Dismissed

IZUMI, HIROSHI, Cleveland, Ohio, by Northeast Ohio Synod, September 26, to the United Presbyterian Church in the U.S.A.

WITTE, WAYNE W., Cincinnati, Ohio, by Southwest Ohio Synod, September 16, to the United Presbyterian Church in the U.S.A.

THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Fourth Avenue, New York 10, N. Y.

Received into E and R Membership

SOUTHWOOD COMMUNITY, Raytown, Mo., by Kansas City Synod, October 19.

CHURCH OF THE REDEEMER, Hershey, Pa., by Lancaster Synod, October 26.

HOPE, Hamilton Park, Allentown, Pa., by Lehigh Synod, October 1.

ST. PETER'S, Greensboro, N. C., by Southern Synod, October 5.

E and R Congregations Dissolved

UNION DEPOSIT CHURCH, Union Deposit, Pa., by Lancaster Synod, October 10.

ZION, Everett, Wash., by Pacific Northwest Synod, August 24.

Erased from the E and R Roll

BEHR, WILLIAM F., Cleveland, Ohio, by Northeast Ohio Synod, July 8.

Newly Vacant E and R Pulpits

Midwest Synod—United Church of Christ, Muscatine, Iowa; Hope, Harbine and St. Peter's, Yutan, Neb.

North Wisconsin Synod—Brillion-Reedsville Charge; St. John's, Cecil; Peace, Fall Creek; Rhine-Russell Charge; Peace, Stevens Point.

Philadelphia Synod—Emmanuel (Bridesburg), Philadelphia, Pa.

Potomac Synod—Huber Memorial, Baltimore; St. Paul's, Westminster, Md.

South Illinois Synod—Zion, near Arthur; Zion, near Metropolis.

Southwest Ohio Synod—St. Paul's, Hamilton, Ohio.

CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board of Commissioners for Foreign Missions.

Departures for the Field

During November:

From Seattle, Wash., Mr. and Mrs. John F. Fairfield of the Japan Mission, returning from furlough with their four children.

From New York, Mr. and Mrs. William D. Webb of the Rhodesia Mission, returning from furlough with their daughter.

Birth

November 27, 1958. To the Rev. and Mrs. Richard W. Sales of the South Africa Mission, a son, Mark Irving, in Durban.

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I give and bequeath to the Congregational Church Building Society or its successor, a corporation organized and existing under the laws of the State of New York, incorporated 1853, the sum of ..... dollars to be applied to the uses and purposes of said Society.

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